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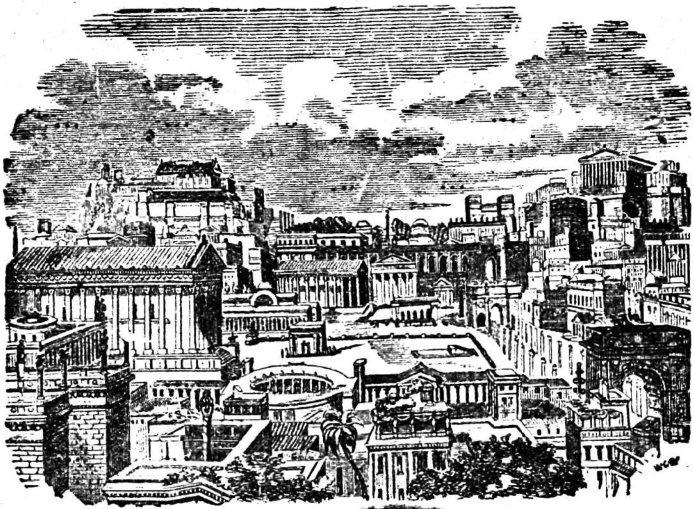

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NOTE.—The pictures in the following *Tour* are chiefly from *Those Holy Fields* and *Pictures from Bible Lands*, included in the Religious Tract Society's beautifully illustrated Series of *Pen and Pencil Sketches*, price 8*s*. each. They contain many additional details and illustrations.

PICTORIAL TOUR ROUND BIBLE LANDS.

THE Bible, containing the sacred writings of the Christian Religion, is one of the oldest books in the world, and certainly the most influential. Theodore Parker, an American writer, thus states its claims :—

"This collection of books has taken such a hold on the world as has no other. In all the temples of Christendom is its voice lifted up, week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and it colours the talk of the street. It enters men's closets, mingles in all the grief and cheerfulness of life. The timid man, about awaking from this dream of life, looks through the glass of Scripture, and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death-angel by the hand, and bid farewell to wife, and babes, and home."

To aid in understanding the Bible, some knowledge of the countries to which it refers is of great value. The object of the following pages is to give a short sketch of the principal. One is omitted, EGYPT, as it is so interesting that it will be described in a separate publication.

A commencement will be made with PALESTINE, the scene of the most important events recorded in the Bible. After giving an account of it, the adjacent countries will be noticed in turn.

PALESTINE.

PALESTINE is in Western Asia, about half way between India and England. The great Mediterranean Sea divides Europe from Africa. Its eastern end presents a straight shore, running 400 miles north to the gulf of Alexandretta. Inland of this shore, is the strip of country called SYRIA in the north, and PALESTINE in the south.

Palestine is nearly in the centre of the ancient world, equally distant from the heart of Asia, of Africa, and of Europe, and on the high road between them all. The boundaries varied at different times, but from Dan in the north to Beersheba in the south, the distance was about 150 miles; the greatest breadth was about 75 miles. The area of Palestine Proper was only about 6,000 square miles, rather smaller than Travancore. Under David and Solomon, it extended to the Euphrates on the east.

Surface.—Along the sea coast lie the beautiful plains of Philistia and Sharon. In the centre, from north to south, run two ranges of hills (the Eastern and Western Ghats) divided by the deep valley of the Jordan, reaching from the sides of Lebanon to the Dead Sea.

Lebanon, in the north, consists of two parallel chains, called LEBANON and ANTI-LEBANON (opposite Lebanon), divided by a valley called CŒLE SYRIA (Hollow Syria) through which flows the river Leontes. The word Lebanon means *white.* It was so called from its summits of white chalk, covered in winter with snow.

The ridge running north and south-west of the Jordan is composed chiefly of hard limestone, on the south overlaid with chalk. The ridge east of the Jordan consists partly of hard volcanic rock, seamed by deep ravines.

Rivers, &c.—The JORDAN is the principal river in Palestine. Its course will afterwards be described. It has four chief tributaries, two east and two west of the river. Of the remaining streams, the KISHON is the most important. It falls into the sea at the Bay of Acre.

The Jordan first flows through the swampy lake *Huleh,* then through the LAKE OF GALILEE, and lastly empties itself into the DEAD or SALT SEA.

Climate.—The climate is hot in summer and cold in winter. Ice is not formed in the plains during winter, but in the mountains frost and snow are of frequent occurrence. The "former" and "latter rains" happen between October and March; during the remaining six months rain does not generally fall. The soil is fertilised by heavy dews, which drop like rain from the roofs in early morning. Water is often stored in cisterns.

Productions.—Wheat, barley, and millet are the principal grains. Beans and peas are also cultivated. Grapes, olives, dates, figs, apples, and nuts are the principal fruits. The babul tree is common; its wood, called *shittim,* was used in the construction of the tabernacle. The cedars of Lebanon were noted for their timber. The oak and sycamore are other trees.

Cattle, sheep and goats, camels and asses, were the chief domestic animals. As in most oriental countries, the dog is despised. There were some horses in ancient times, but asses and mules were chiefly employed in riding. The asses are much finer animals than those found in India. White asses were held in high esteem, and princes rode on them. Jackals, often called foxes in the English Bible, are common. Wolves, bears, and leopards are now the principal beasts of prey. In ancient times lions were found; but as many were taken for the wild beast fights of the Romans, they disappeared.

The Names of Palestine.

The country inhabited for more than 1500 years by the posterity of Jacob, is called by different names:

1. **Land of Canaan.**—This is the oldest name. It was so called from Canaan, the son of Ham, by whom it was peopled after the flood,[1] and whose descendants were dwelling in it when it was invaded by the Israelites under Joshua.[2]

2. **Land of the Hebrews.**[3]—The name *Hebrew* (passer over) was given to Abram by the Canaanites,[4] because he had crossed the Euphrates.

3. **The Land of Israel.**—After the conquest of the country by the descendants of Jacob, who was also called Israel,[5] it received this name.[6]

4. **The Holy Land.**[7]—It was so called as being the residence of God's peculiar people, and the place where His temple was established. It was still more applicable after the birth of Jesus Christ. Shakespeare thus refers to it:

> "Those holy fields
> Over whose acres walked those blessed feet
> Which *eighteen* hundred years ago were nailed,
> For our advantage, on the bitter cross."

5. **Land of Promise.**[8]—It was so called, because so often promised to Abraham and his posterity.[9]

6. **Judah.**[10]—After the return of the Israelites from captivity, the tribe of Judah was so pre-eminent that the name *Land of Judah,* or *Judea,* was by degrees extended to the whole country.

7. **Palestine.**—This was originally the Greek name for the land of the Philistines, on the south-west coast. It was afterwards applied to the whole country, and it is the term most commonly employed at present.

History.

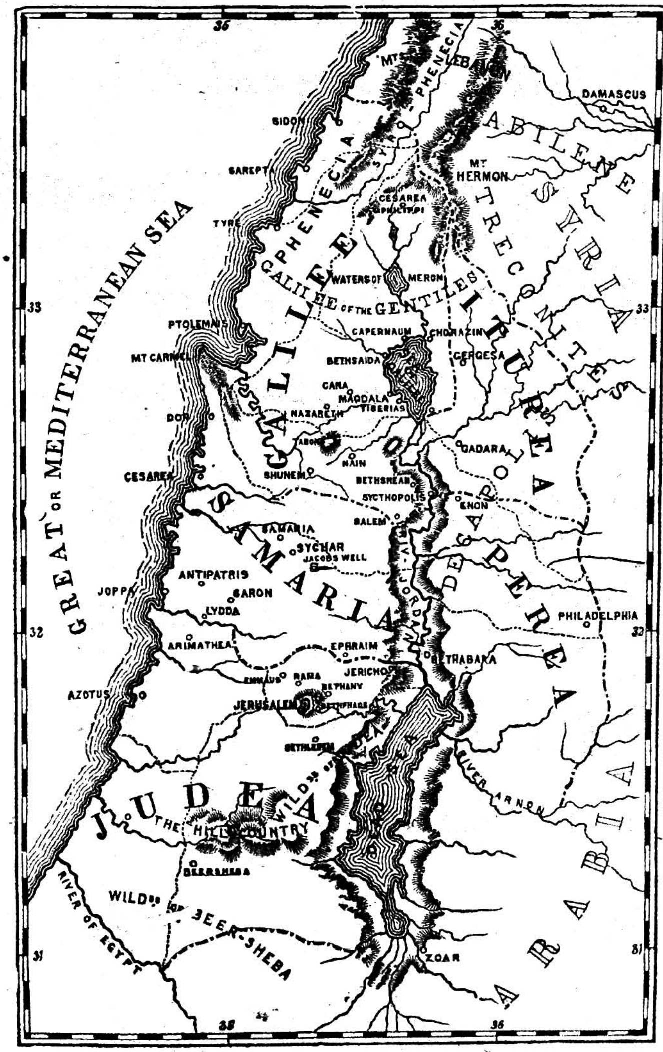
Before Palestine was conquered by the Israelites, it was peopled by several nations. The *Philistines,* of Egyptian origin, occupied the south-west coast; the *Canaanites* (lowlanders) occupied the country east and west of the highlands; the *Amorites* (mountaineers) dwelt in the hill country; the *Hittites,* to the west of the Salt Sea; the *Jebusites* held Jerusalem; the *Hivites* and *Perizzites* occupied the centre; other tribes, those of *Moab, Ammon, Midian,* and *Edom,* possessed the districts to the east of the Jordan.

Although the Israelites under Joshua conquered a great part of the country, the original inhabitants in some parts held their own. The Jebusites retained possession of Jerusalem. Philistines took and lost and retook Gaza and Ascalon. It was the same with some other cities.

Under Joshua the country was divided among the twelve tribes of the Israelites. The country east of the Jordan was allotted to Reuben, Gad, and the Half Tribe of Manasseh. West of the Jordan the tribes of Simon, Judah, Benjamin and Dan received their share in the

[1] Gen. x. 19. [2] Num. xxxiii. 51. [3] Gen. xl. 15. [4] Gen. xiv. 13. [5] Gen. xxxii. 28. [6] 1 Sam. xiii. 19. [7] Zeph. ii. 12. [8] Heb. xi. 9. [9] Gen. xii. 7, &c. [10] 2 Chron. ix. 11.

south; Ephraim, the Half Tribe of Manasseh and Issachar, in the middle; Zebulon, Naphtali and Asher in the north. During the Judges there was no capital city and no central authority. Saul became the first king about 1096 B.C. About 120 years later, the country was divided into the kingdoms of Judah in the south, and Israel in the north. About 721 B.C. the Assyrians put an end to the kingdom of Israel, and carried away captive many of the people. In 588 B.C., Nebuchadnezzar, king of Babylon, took Jerusalem, and removed many of the people to Babylon. By the decree of Cyrus, 536 B.C., about 40,000 besides servants, returned to Palestine.



PALESTINE IN THE TIME OF JESUS CHRIST.

Under the Maccabean brothers the Jews for some time maintained their independence. Pompey, in 63 B.C., took Jerusalem, and made Palestine tributary to Rome. Herod the Great was allowed by the Romans to rule the country somewhat like the Nizam in India. The principal divisions were Judea, in the south, Samaria in the middle, Galilee in the north, and Perea, east of the Jordan. Afterwards Palestine was included in the Roman Province of Syria. The Kaliph Omar took Jerusalem 636 A.D. During the Crusades, the wars of the Christian nations of Europe to recover possession of Palestine, Jerusalem was held by them for about a century; but it was retaken by the Saracens, and ever since, has been under Moslem rule.

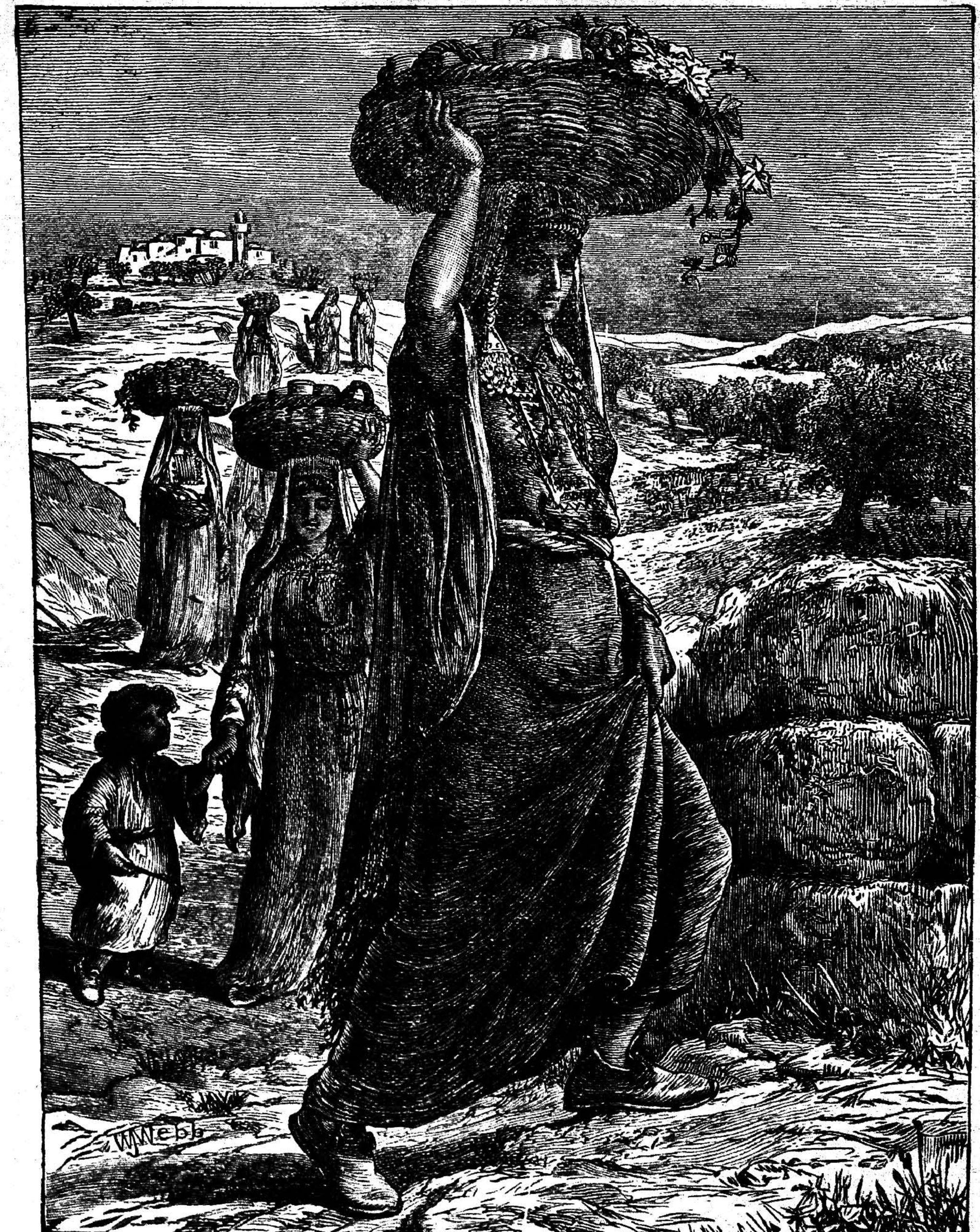
Inhabitants.

Arab head-dress.

Palestine is peopled by a very mixed race—descended partly from the original inhabitants, the Jews, Syrians, Arabs, Turks and other nations. From the earliest period of Hebrew history, it was occupied partly by a settled agricultural population, partly by wandering pastoral tribes.

Palestine has been celebrated in all ages for three products—corn, wine, and oil; which still continue to be its most valuable crops. Wheat and barley are the principal corn crops. Beans, peas, cucumbers, melons, onions, &c., are also cultivated. The threshing-floor is an open space, generally the

flat surface of a rock near the village. The corn laid on the floor is trampled by oxen and threshed. It is winnowed by tossing it in the breeze with forks and shovels.



WOMEN OF THE HILL COUNTRY.

In ancient times, the cultivation of the vine was the second important industry. The rock-cut presses in every part of the country shows that this cultivation must have been very extensive. Good grapes are still produced in abundance. The vineyard was surrounded with hedges and walls, a tower was built in it for the watchman, and a wine-press was hewn in the rock.[1] The wine-press consisted of two or three square basins. The upper, which was

[1] Isa. v. 5,2.

large and shallow, was used for treading the grapes. A short channel led to the second smaller and deeper basin into which the wine ran, and whence it was strained off into a third, and then placed in skin bottles and pots.[1]

The olive, the fruit of which yields on pressure a fine oil, was grown largely.

In ancient times bread, vegetables, and fruits formed the ordinary food. The bread was of barley, made into cakes.[2] No doubt it was often dipped in oil, as is now the custom. Fish were eaten, though now held in abomination by the wandering Arabs.

The dress of the people has varied little for 3,000 years. A close fitting striped robe is worn by men and women alike in Palestine. The poor have only one garment. Over this a long skirt without sleeves is worn. When activity is required, the skirt is passed between the legs in front, and tucked into the girdle.[3] The Arab headdress is a cloth folded across and bound round the head. A leather girdle is worn by the poor; a shawl by the richer. The women have a head veil, a corner of which is drawn over the mouth by the women when they meet a man.

ARAB DRESS.

The earliest habitations of the Israelites were tents, booths, and caves. The tents were black, like those of black camel's hair used by Arabs. The houses were built of mud, of sun-dried brick, and of stone. The last probably was used on the hills, the former material on the plains. The houses were often two stories in height. The roof being flat was used as a sleeping place in summer.

The population of Palestine in the time of David was estimated at 5 millions; it is now only about 1½ millions. The great bulk of the people are Muhammadans. There are also a number of Jews, especially in Jerusalem and Tiberias. They are supported by their brethren in other countries, being supposed to spend most of their time in worship and religious study. Sir Moses Montifiore, an intelligent and kind-hearted Jew, saw that they were in danger of contracting idle habits. He tried to induce them to become farmers by giving them oxen and agricultural implements; he employed men to teach them trades.

The Jews still look for a Messiah who will restore them to their own land, and make them rulers over the whole world. The true Messiah was the Lord Jesus Christ, whom they crucified. He was a King, but His kingdom was not of this world, so the Jews rejected Him.

There is a wide-spread superstition that God will hear prayer more readily at some supposed holy places than at others. An Indian poet says, "Oh God, the Veda tells us that Thou art equally present everywhere. Is it then right for us, without seeking Thee where we are, to wander hither and thither in search of Thee?" When a woman of Samaria asked Jesus Christ the best place where to worship, He replied to her, "God is a spirit, and they that worship Him must worship Him in spirit and in truth."[4] Wherever we may be, if we call upon God in truth, He will hear us.

Palestine soon became a famous place of pilgrimage. It was studded with monasteries, nunneries, and hermitages. In every cave was a recluse, on every hill side lived a hermit. Besides those who settled in the country, there were streams of pilgrims from many countries. The tales they told of their cruel treatment by the Muhammadans, led to the Crusades.

Pilgrims belong now chiefly to the Greek and Roman Churches. There have been bloody struggles between them for the possession of supposed holy places. The Turkish Government has to place guards of soldiers to preserve the peace. Besides ignorant superstitious pilgrims, there are intelligent Christians who visit Palestine to gain a better and more vivid idea of the events recorded in Scripture. Such are to be encouraged.

Some German farmers have settled in Palestine.

The misgovernment of the Turks is the great drawback to the prosperity of the country, but things are gradually improving. The opening of railways, described hereafter, will have a powerful influence.

[1] Job xxxii. 19. Jer. xiii. 12. [2] 2 Kings iv. 42. [3] 1 Kings xviii. 46. [4] John iv. 24.

Languages Spoken in Palestine.

Languages are divided into 3 great classes. 1. Isolating languages, like the Chinese, which have no grammatical changes; as one man, two man; I love, thou love, he love. 2. Agglutinative languages, like Tamil, Turkish, &c. Two roots unite to form a word, one retaining its independence, the other sinking to a mere termination. 3. Inflectional languages, like Sanskrit and Arabic. The different roots are so welded together as to be indistinguishable. The three classes, however, blend into each other.

Inflectional languages are divided into two great families—the Semitic and Aryan. The Aryan family includes Sanskrit, the languages of Northern India, Sinhalese, Persian, and most European languages. Some account will be given of the Semitic family.

The names *Shemitic*, or *Semitic*, is given to such languages, because the peoples speaking them are chiefly descendants of Shem, the eldest son of Noah. One distinguishing feature is triconsonantal roots, from which, mostly by internal vowel changes, other words are formed. Thus in Arabic, *kátaba*, he wrote; *kâtib*, a scribe; *kitâb*, a book; *kutub*, books. The structure of sentences is simple, and they are merely joined by *and*. The writing is from left to right.

Arabic is supposed to be the oldest of the Semitic languages. It is the most polished and widely spoken. It is now the language chiefly current from the Euphrates along the north coast of Africa to the Atlantic. The alphabet contains 28 letters. The following is John iii. 16 both in Roman and in Arabic type:

*Liannahu kakatha ahabb Allah el'alam hatta bathal ibnahu elwahid lkai la yahlik kull man yu'min bihi bal takun lahu elhayyat elabadiyat.**

ARABIC. (*Arabia, Syria, Egypt, &c.*)

لانّهُ هكذا احبّ اللّٰه العالم حتى بذل ابنهُ الوحيد لكي
لا يهلك كلّ من يؤمن بهِ بل تكون لهُ الحيوة الابديّة .

Hebrew, the language of the ancient Jews, is another Semitic language. The alphabet contains 22 letters.

ז Zāyin	ו Vāu	ה Hē	ד Dāleth	ג Gimel	ב Beth	א 'A'leph	
נ Nūn	מ Mem	ל Lāmed	כ Cāph	י Yōd	ט Teth	ח Chēth	
שׂ Sin	שׁ Shin	ר Rēsh	ק Kōph	צ Tsādē	פ Pē	ע Ayin	ס Sāmech
			ת Tāu				

The consonants could not be pronounced without vowels; but for a long time there were no signs for the vowels. Even yet they are sometimes omitted, which renders Semitic languages difficult to read.

Psalm cxix. is divided into 22 portions, each beginning with a different letter of the alphabet.

The following is John iii. 16 in Hebrew:

HEBREW.

כִּי־כָכָה אָהַב הָאֱלֹהִים אֶת־הָעוֹלָם עַד־אֲשֶׁר נָתַן אֶת־
בְּנוֹ אֶת־יְחִידוֹ לְמַעַן לֹא־יֹאבַד כָּל־הַמַּאֲמִין בּוֹ כִּי אִם־
יִחְיֶה חַיֵּי עוֹלָמִים׃

Aramaic or Syriac. The Hebrew word *Aram* signifies 'high land,' in opposition to *Canaan* 'low land.' Aram in ancient times embraced the countries known to the Greeks by the various names of Syria, Babylonia, and Mesopotamia. The Aramaic language was divided

* From Chambers's *Encyclopædia*.

into two principal dialects, the West Aramaic or Syriac, and the East Aramaic, sometimes called Chaldee. The former was spoken almost universally in Palestine in the time of Christ. After the Babylonian captivity, Hebrew gradually gave place to Aramaic. The quotations of Jesus Christ from the Old Testament are from an Aramaic version, rather than from the original Hebrew. The words quoted, *Raca, Eli, Abba, Talitha Kumi, &c.*, are Aramaic.

The entire Bible has been printed in Syriac by the British and Foreign Bible Society for the Syrian Christians in Travancore and parts of Syria. The following is a specimen of John iii. 16 :—

SYRIAC. (*Travancore, Syria, &c.*)

ܗܟܢܐ ܓܝܪ ܐܚܒ ܐܠܗܐ ܠܥܠܡܐ. ܐܝܟܢܐ
ܕܠܒܪܗ ܝܚܝܕܝܐ ܢܬܠ. ܕܟܠ ܡܢ ܕܡܗܝܡܢ
ܒܗ ܠܐ ܢܐܒܕ. ܐܠܐ ܢܗܘܘܢ ܠܗ ܚܝܐ
ܕܠܥܠܡ.

Greek is not Semitic, but Aryan. At the beginning of the Christian era, it was understood by many over all the coasts of the Mediterranean. The centurion said to Paul, "Canst thou speak Greek?" The New Testament is in Greek. Some account of it will be given when Greece is described.

A tour will now be made round Palestine, beginning with its celebrated capital.

JERUSALEM.

Jerusalem is dear to the Jew and Christian as Benares is to the Hindu, and Mecca to the Muhammadan. Even Moslems call it *El-kuds*, The Holy. It has been for nearly 3,000 years the capital of Palestine. Here the Lord Jesus Christ taught, performed miracles, and died on the cross for man's redemption.

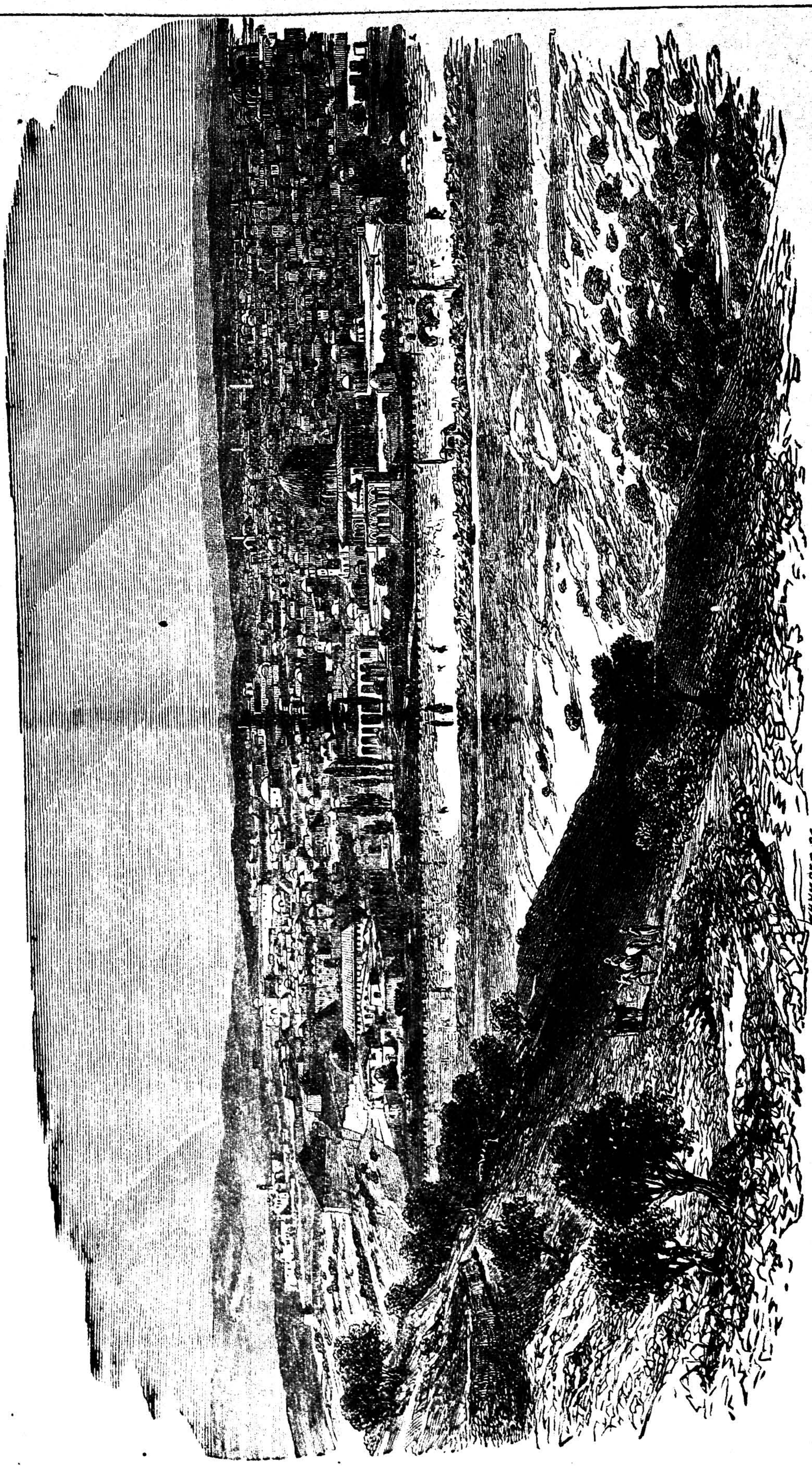
Position.—Jerusalem is situated about 30 miles in a direct line from the coast of the Mediterranean, opposite the northern end of the Dead Sea. It is about 2,400 feet above the sea-level.

History.—The later Jews thought that Salem, the city of Melchizedek, was Jerusalem, but this is uncertain. In Joshua, it is mentioned as belonging to the Jebusites, and is said to be the same as Jerusalem.[1] It was called *Jebus*, and was held by Adonizedek. Though he was slain by Joshua, the fort continued in possession of the Jebusites for some centuries. So strong was it that when David came against it, the inhabitants replied to his summons, "Except thou take away the blind and the lame, thou shalt not come in hither.[2] Meaning that even if our army were destroyed, the blind and the lame could defend the fort. David promised the command of his army to the man who should take the place, upon which Joab went up and took it.[3] After this it was called the "city of David."[4]

Jerusalem has sustained several sieges. The most famous is that by Titus, the Roman, in 70 A.D. The following account of it is abridged from Kitto :

In April, at the feast of the Passover when the city of Jerusalem was, as usual at that time, crowded with people from all quarters, the Roman army appeared before the walls. It was probably his anxiety to save the city and the temple that induced Titus to commence the siege at this season : as it might have been expected that when such multitudes were shut up in an ill-provisioned city, famine alone would soon make a surrender inevitable. The besieged were very earnestly invited to open their gates to the Romans, and were with all sincerity assured of their liberty and safety. But all warning and counsel were treated with insult and scorn ; and the factions expressed the resolution of defending the city to the very last. Titus was thus compelled, much against his will, to become the unconscious instrument of accomplishing that doom of the city and the temple, which Christ had nearly 40 years before denounced. The folly of resistance was so clear to Titus, that he became exasperated at the unpleasant task which their obstinacy imposed upon him. Resolved that

[1] Josh. xviii. 28. [2] 2 Sam. v. 6. [3] 1 Chron. xi. 6. [4] 2 Sam. v. 9 [5] Matt. xxiv.



JERUSALEM FROM THE MOUNT OF OLIVES.

none of them should escape, but such as surrendered to him, he raised round the city a strong wall, strengthened with towers.

The city was very strong, being surrounded with 3 walls, one within another, and then there was the temple, which itself was an exceedingly strong fortress. All these defences were successively carried by the Romans, although every step was desperately contested by the besieged, who for 15 weeks prevented their enemies from reaching the temple. During that time the most horrible famine was experienced within the city. People bartered all their wealth for a measure of corn, and often ate it unground and unbaked, or snatched it half baked from the fire; things were eaten which all men abhor, and which the Jews, of all men, deemed most abominable. Many perished of mere want, especially the old and the very young, for to the latter the mother's breast no longer afforded nourishment; and there were instances of dead infants being eaten by their own parents; thus being fulfilled that ancient prophecy in which Moses had described the punishments of their unbelief.[1] Nor was famine the only scourge; the factions still raged within the city, agreeing only in resisting the enemy without, and then turning with unabated fury against each other. They agreed also in continuing their shameful maltreatment of such of the inhabitants as they suspected to be in favour of surrendering the city, or inclined to desert to the Romans. To incur suspicion of this was instant death, and many persons were charged with the offence and slain, for the sake of their wealth.

The lower city was taken by the Romans early in the month of May; but the temple did not fall until the beginning of August. Titus was most anxious to save this glorious fabric, as one of the noblest ornaments of the Roman Empire. But Josephus, the Jewish historian, observes, that the "holy and beautiful house" was doomed to destruction; and he attributes to "a divine impulse" the act of the soldier who seized a burning brand and cast it in at the golden window, whereby the whole fabric was soon in flames. Titus hastened to the spot, and finding all attempts to save the building hopeless, he, with some of his officers, entered the sanctuary, and directed the removal of the sacred utensils of gold, some which afterwards graced his triumphal procession, and were sculptured upon the arch which commemorated his victory.

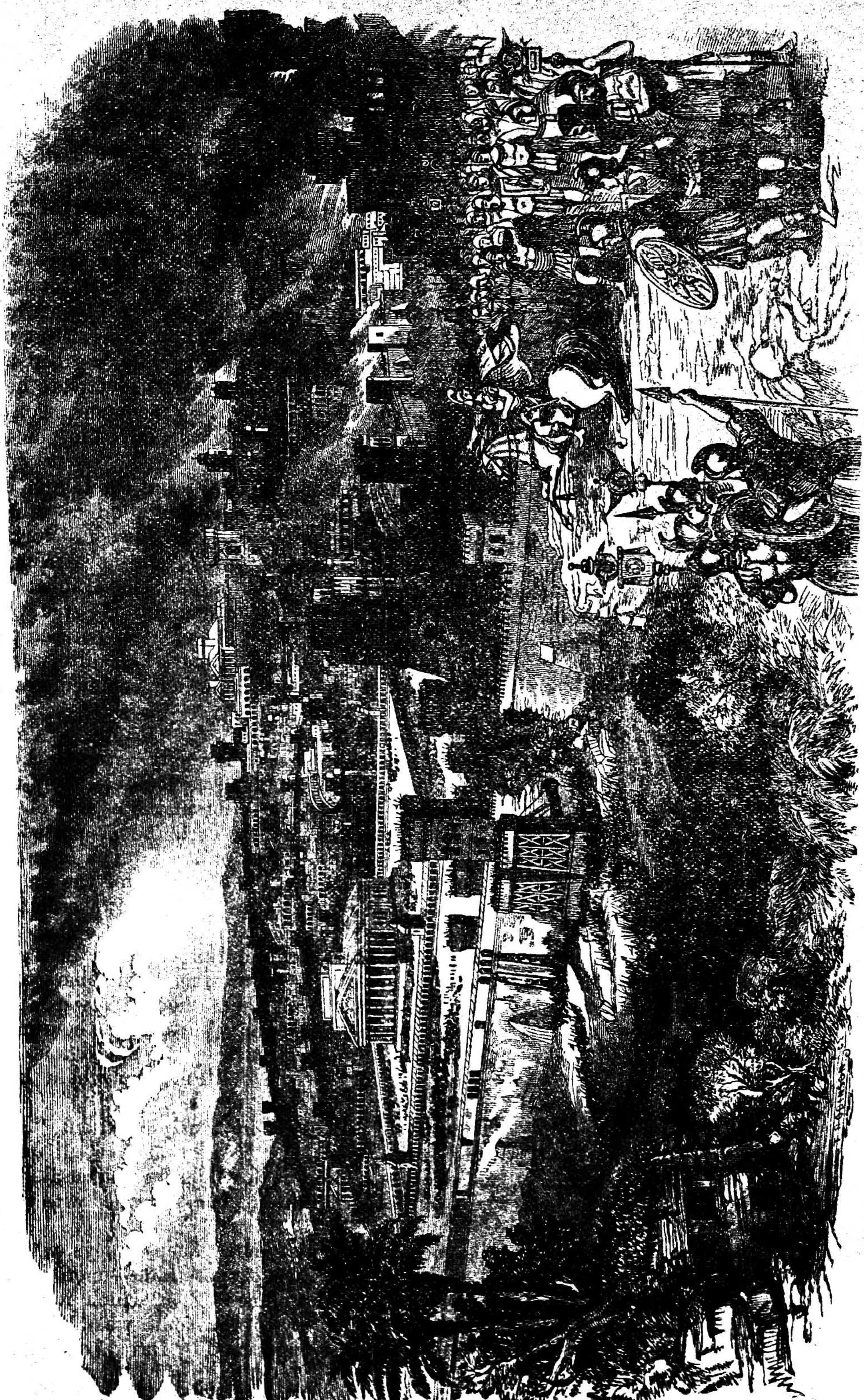
The upper city, into which the besieged had retreated, soon after fell: and this completed the conquest of the city. In all these operations the carnage was horrible, for the Romans, in their exasperation at the useless obstinacy of the defence, massacred the people without distinction of age or sex. The number that perished during the 4 months of the siege, is computed at 11 lakhs. The Jews crucified Jesus Christ; the Romans crucified so many of them, that there was no longer wood to make crosses. About 97,000 were made prisoners, and sold into slavery. Of these thousands were sent to toil in the Egyptian mines, and thousands more were sent into different provinces as presents, to be consumed by the sword and by wild beasts in the amphitheatres. They were offered for sale "till no man would buy them," and then they were slain or given away.[2]

SACRED VESSELS ON THE ARCH OF TITUS.

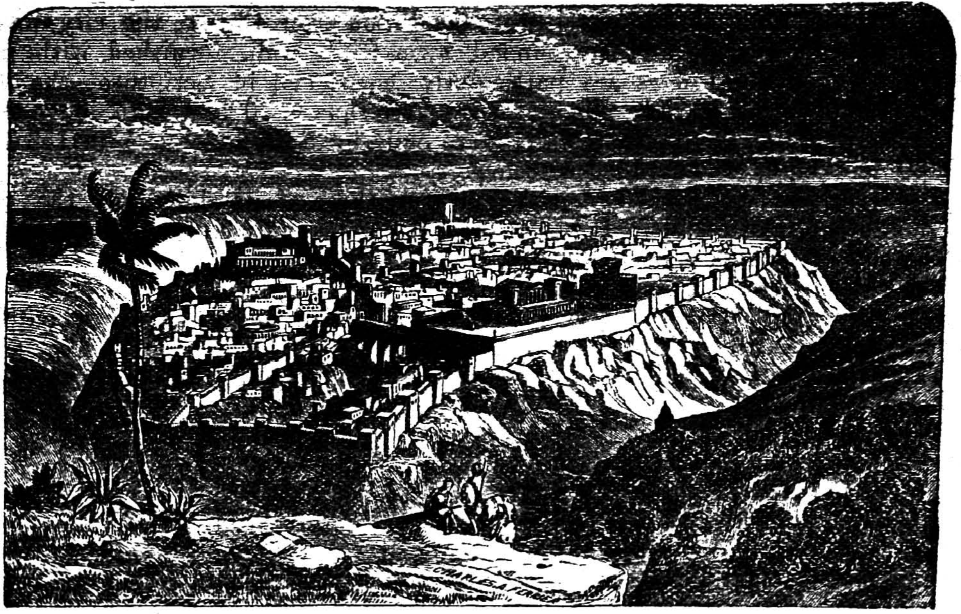
When Jesus Christ was crucified, the inhabitants of Jerusalem impiously cried out, "His blood be on us and on our children!"[3] This was terribly fulfilled. From that time, all Jews on seeing Jerusalem rend their garments and exclaim, "Zion is a wilderness, Jerusalem a desolation. Our holy and beautiful house where our fathers praised Thee, is burned with fire, and all our pleasant things are laid waste."[4]

Ancient Jerusalem stood upon several hills, originally separated by deep valleys, which, in process of time, were in a great measure filled up. The highest of these hills—upon which stood what was called the *Upper Town*,—still retains its ancient name of *Zion*, which is often used in the Bible to denote the whole city.[5] Mount Zion lay to the south west. It was surrounded by a wall, called Millo, which was repaired and strengthened by David,[6] and afterwards by Hezekiah.[7]

[1] Deut. xxviii. 56,57. [2] History of Palestine. [3] Matt. xxvii. 25. [4] Isa. lxiv. 10, 11. [5] Psalm. lxxvi. 2. [6] 2 Sam. v. 9. [7] 2 Chron. xxxii. 5.



SIEGE OF JERUSALEM BY TITUS.



GENERAL VIEW OF JERUSALEM.

On Mount Zion was the palace of king Solomon, called the *House of the Forest of Lebanon,*[1] on account of the multitude of cedars from that mountain employed in its construction.

On the same hill, in later times, stood the magnificent *Palace of King Herod.* It was destroyed, with the other public buildings, by the Romans.

Opposite the Upper Town, towards the north-east, stood the *Lower Town,* built on another hill, called by the Greeks *Acra,* or "the Citadel," from a castle built there by Antiochus Epiphanes. South of Acra was a third hill, *Mount Moriah,* originally separated from it by a valley, but united to it by Simon Maccabeus. He filled up the valley, destroyed the castle of Antiochus, and levelled the peak of Acra, that the temple which stood upon Moriah might not be overtopped by any edifice used for common purposes. There was a fourth hill, called *Bezetha* (the New Town), because first added to the city by Agrippa, grandson of Herod the Great.

East of Moriah was a deep ravine through which flowed *Brook Kedron,* beyond which is the limestone height of *Olivet.*

Jerusalem of the present day occupies only a part of the ancient site, the Emperor Adrian having, when he rebuilt it, left the greater part of Mount Zion without the walls.

A STREET IN JERUSALEM.

Streets.—As in all old cities, the streets of Jerusalem are narrow and crooked. They look like an Indian bazaar, except that here and there we pass under arches, houses being built over the streets. The houses are high, and have no windows in the lower stories. The present city of Jerusalem is built on the ruins of former houses. The level of the whole city and of valleys around has thus been raised. There is an old street 20 or 30 feet below the present surface which, no doubt, belonged to the ancient city, and was of the same kind. In the time of Jesus Christ the streets doubtless were very much like those of the present day. We can think of Him as now and then stepping aside to let a camel go past or making way for some boy with a laden donkey, and ever and anon meeting some scowling Pharisee, as self-righteous as those seen to-day in Jerusalem.

[1] 1 Kings vii. 2.

Walls.—In the time of Josephus, who lived soon after Christ, the city was rather more than 4 miles in circuit, and surrounded by a triple wall, furnished with bulwarks and towers. Two of the towers are particularly mentioned in Scripture—the tower of *Hananeel* and the tower of *Meah.*[1] These towers were square, 20 feet high above the walls, and 200 yards apart. The present walls were built by Sultan Soliman in 1534. They are about 30 feet high, and studded with towers.

Gates.—Jerusalem was furnished with gates on three of its sides only, the south side of Mount Zion being inaccessible. It has at present 7 gates, only 5 of which are used:

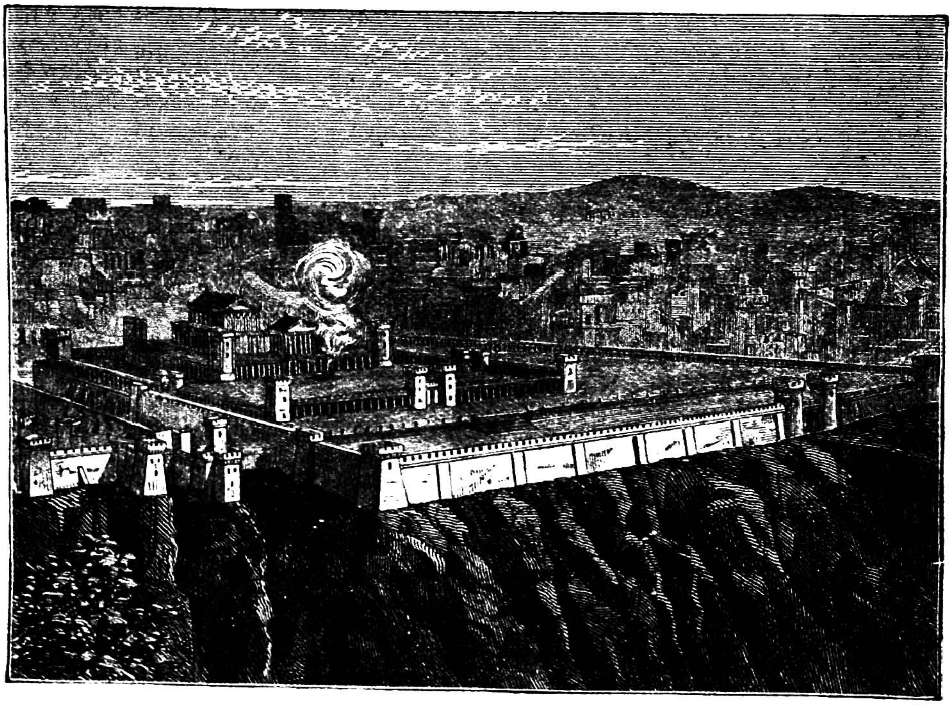
1. The *gate of Damascus,* on the north.
2. The *gate of Herod,* now shut up.
3. *Stephen's gate,* on the east, leading to the Mount of Olives. Just without this gate the martyr Stephen is supposed to have been stoned to death.[2]
4. The *Golden gate.* This is now closed to prevent Jews and Christians from approaching the Mosque of Omar.
5. The *Western gate* or *Dung gate.*[3]
6. *Zion gate* leading to Mount Zion.
7. The *Jaffa* or *Bethlehem gate.*

Nehemiah mentions also the old gate, prison gate, sheep gate, valley gate, and water gate.

Some of the principal objects of interest will now be described in detail.

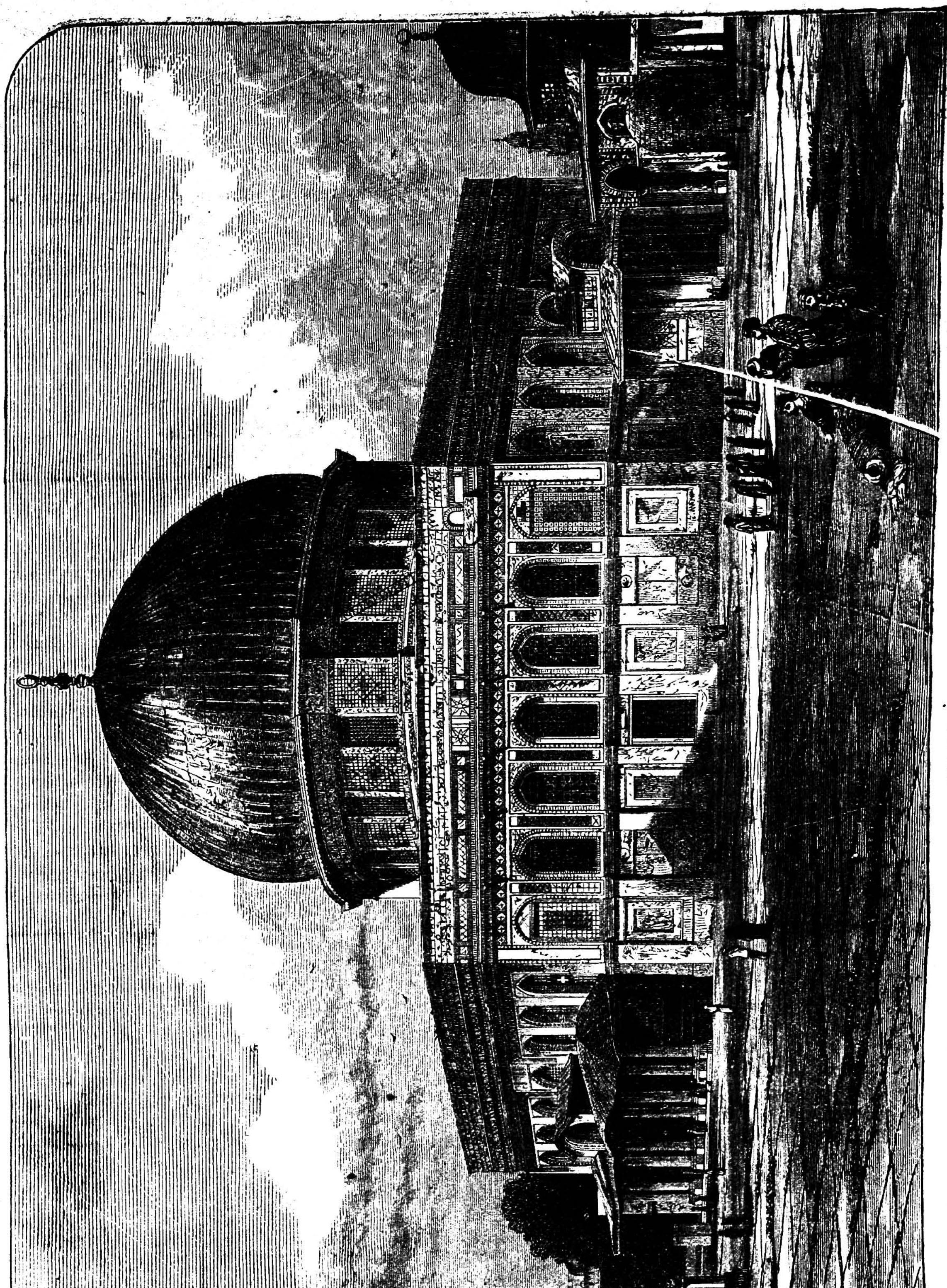
The Temple.

It is supposed that Abraham was told to offer up his son on Mount Moriah. In the time of David the hill was outside the city, and presented a bare flat summit, with corn growing on the slopes. In harvest the top was used by Araunah as a threshing-floor. David purchased the threshing-floor from Araunah as a site for the temple which was to be built by his son Solomon.[4]



The picture above represents an imaginary view of Solomon's temple. It deserved the name of the *Golden Temple,* for the whole of it was overlaid with gold.[5] The only remains

[1] Neh. iii. 1. [2] Acts vii. 58-60. [3] Neh. iii. 14. [4] 2 Sam. xxiv. 16, 23. [5] 1 Kings vi. 22.



THE MOSQUE OF OMAR.

of the temple are parts of the foundation, excavated not long ago. Some of the stones are of immense size. The marks of Hiram's builders to guide in joining them are still visible.

To afford easy access to the Temple, Solomon connected Moriah with Zion Hill by a bridge. This was "the ascent by which Solomon went up to the house of the Lord,"[1] leading from his palace to the Temple.

Solomon's temple, built about 1005 B.C., was burnt by Nebuchadnezzar, king of Babylon, about 588 B.C.[2]

The Jews, about 516 B.C., on their return from Babylon rebuilt the temple, but it was so inferior in grandeur and beauty, that the aged men who had seen Solomon's temple wept aloud when they thought of the difference.[3]

To please the Jews, Herod the Great spent a large sum in restoring the second temple, which he may be said to have rebuilt. It was so utterly destroyed by the Romans, that the spot on which it stood is said to have been ploughed over.

The *Castle of Antonia,* built by John Hyrcanus about 120 B. C. and repaired by Herod, was situated at the north-west corner of the temple, the entrance of which was commanded by the highest tower of the castle. Here a Roman garrison was stationed after Palestine became a Roman province, to watch the proceedings of the people in the temple. This was probably the judgment-hall,[4] and in front of it was the "pavement,"[5] where Pilate pronounced sentence on Jesus Christ. Into this castle the Apostle Paul was carried, to save him from the fury of the Jews.[6]

The Mosque of Omar.

The building, wrongly called the Mosque of Omar, stands in a large enclosure, on the top of Mount Moriah, on the site formerly occupied by Solomon's temple. It was erected in A.D. 688 by the Arab Khalif 'Abd el Melek over the sacred rock and cave, which are revered by Moslems not less than the famous stone of Mecca. The wall enclosing it occupies more than half the eastern side of the city. The Mosque stands in the centre. It has 8 sides, each pierced by 7 windows. There are 4 doors at the opposite cardinal points. It narrows above into a circle, also pierced with windows, and is surmounted by a beautiful dome, bearing aloft the gilt crescent of Islam. The whole building is covered with ornamental tiles of different colours, so intermingled that it is impossible to say whether the building is green or blue. There is an Arabic inscription, in large and prettily interlaced letters. The Mosque stands on a marble platform which is reached by a broad flight of steps, round the edge of which are dotted little circular praying places. Around are grassy slopes, with some noble cypress and other trees. When lit up by the setting sun, the appearance of the Mosque is very beautiful.

The interior of the Mosque is richly ornamented with gilded mosaic work, covering almost the entire walls. In the centre, immediately under the dome, is a mass of rock, said to have been the top of Mount Moriah. It stands about 6 feet above the floor of the Mosque. Muhammadans say that when their prophet went to heaven, he ascended from the top of this rock. They point to a mark in the side of the rock, somewhat like the shape of a man's foot, which they say is the impression left by the foot of the prophet. Three other marks are said to have been produced by the Angel Gabriel's fingers. When Muhammad went up to heaven from this spot, the rock was going up after him, upon which Gabriel took hold if it, and held it down : these are the marks which his fingers left on the rock !

Until a few years ago it was death for any Christian to enter the Mosque of Omar. Now any one can be admitted on payment of a small fee, the feet being covered with large slippers.

There are smaller mosques within the enclosure.

The Church of the Holy Sepulchre.

The greatest event in the history of Jerusalem was the crucifixion of the Lord Jesus Christ. Christians believe Him to have been the Son of God, and that He died for our salvation. The reason of this may be briefly explained.

The idea of a Divine incarnation is familiar to the Hindus. The expectation is general that at the close of the Kali Yug, the Kalki *avatára* will come, when Vishnu, on a white horse,

[1] 1 Kings x. 5. [2] 2 Chron. xxxvi. 6, 7. [3] Ezra iii. 12. [4] John xix. 9. [5] John xix. 13. [6] Acts xxi. 31.

will destroy the wicked, and restore the earth to its original purity. This shows the belief that the salvation of the world is beyond human power, and requires Divine interposition. It also recognises the idea of God becoming man to lighten the burden of misery under which the world is groaning.

It may be asked why could Jesus not save us without dying? If a king allowed his laws to be broken with impunity, all his subjects would be tempted to rebel. Much more must this be the case with the great Ruler of the Universe. From the earliest times the consciences of men have told them that sin deserves death. Hence the institution of sacrifices. The offerer, putting his hand on the head of the victim, said, "I give thee this life instead of mine." He confessed that he deserved to die, but hoped that the life of the animal would be accepted instead of his. Many of the hymns in the Rig-Veda allude to sacrifice. Christianity teaches that "without shedding of blood there is no remission of sin." Among the Jews, God accepted the Lamb offered in sacrifice as a substitute, in view of the Saviour who was to come. Jesus Christ, the God-man, took upon Him the sin of the world, and expiated it by His death, so that God can now pardon all who believe in Jesus, repenting of their sins.

Jesus *willingly* offered Himself in our stead. The illustration is sometimes used of a kind man paying the debt of a poor man, and thus saving him from prison. It would be wrong to *force* a person to pay the debt of another, but if he does it of his own choice, there is no injustice.

A very erroneous impression prevails among some Hindus. They think that Christianity represents God the Father as angry till propitiated by the Son. On the contrary, the atonement originated in the love of the Father. "God so loved the world that He gave His only begotten Son," to be our Saviour. But the Son was equally willing. His response was, "Lo! I come: I delight to do Thy will."

Jesus Christ was crucified 30 A.D., when Pontius Pilate was the Roman Governor of Judea. Pilate knew that he was innocent, but he yielded to the cry of the Jews when they shouted out, "Crucify him, crucify him!"[1]

1 Luke xxiii, 21.

Some account will now be given of the Church over the tomb where Christ is supposed to have lain three days before His resurrection.

The Church of the Holy Sepulchre stands nearly in the heart of the city. It is a comparatively modern structure, no part being probably older than the period of the crusaders. In 1808 a large part of the building was destroyed by fire, but it was subsequently restored. It is a large irregular pile, 350 feet in length, by 280 in breadth. It is entered through a court-yard in which a market is now held for the sale of trinkets, rosaries, and pictures. Just inside the principal entrance, a Turkish guard is kept to preserve order.

The lower story has a wide double doorway, with detached shafts, supporting richly-sculptured architraves, representing Christ's triumphant entrance into Jerusalem. Over these rise carved and richly moulded arches. Projecting in front of the Church is a massive bell-tower, formerly of five stories high, but now reduced to three.

On entering the building the aspect which it presents is one of gloomy grandeur. As you look round the vast enclosure, there seems to be no end to aisles, windows, staircases, tombs, chapels, and altars. Some of these localities are appropriated to the exclusive use of one, and some to another of the five bodies of Christians represented there,—namely the Romish, the Greek, the Armenian, the Syrian, and the Coptic Churches. Others, again, are held in common by them all, and are used by each in turn.

The supposed Holy Sepulchre is covered by a small marble house within the Church represented in the picture. It is 26 feet long and 18 broad, cased in yellow and white stone, ornamented with semi columns and pilasters, and surmounted by a dome somewhat resembling a crown. Stooping low, we enter by a narrow door, and stand within the reputed Sepulchre.

A great number of lamps of gold and silver, hung from the roof, are burning continually and shed a brilliant light; while fragrant perfumes and sweet incense fill the air. Pilgrim after pilgrim enters in endless succession, crawling in on bended knees, pressing lips and forehead and cheeks to the cold marble, bathing it with tears, and sobbing as if the heart would break. They then drag themselves away, still in the attitude of devotion, until the threshold is crossed again.

It is almost certain that the Lord Jesus Christ was not crucified and buried at this spot. In the reign of Constantine, the city had been laid utterly waste; Christians and Jews had been banished from it for generations. The place where Jesus was crucified was outside the city, yet near to it. It was by the side of a road leading up from the country. The present site is nearly in the heart of the city.

Calvary, where Jesus was crucified,[1] is a low rounded hill, just outside the Damascus Gate. The name denotes "skull," and it resembles one in shape, especially as there are caves in it which look like hollow eye-holes. Two public roads pass near it, so that passers-by could see what was on it, and it could be easily seen "afar off" by the women[2] from Olivet or some other hill. Near the hill is a garden in which a rock tomb has recently been unearthed. Some suppose that this was the tomb in which Jesus Christ was laid.

The Wailing-Place of the Jews.

A part of the wall of the old Temple built by Solomon is still standing; deep down in a quiet corner. Many of the stones are 25 feet in length.

Some of them are time worn, but the Jews have worn them more, by putting their hands on them, leaning against them, and kissing them. The Jews come here every day, but especially on Friday. When they look upon these old worn stones, they think of the time when their temple stood complete in its beauty, and "Solomon in all his glory" ruled over their land. They mourn to think that their Temple is now desolate, that their city is ruled by strangers, that their nation are still outcasts from their own land, and scattered all over the earth. Some press their lips against the stones; others utter loud cries of anguish. One group is joining in the prayers of an aged

[1] Luke xxiii. 33. [2] Matt. xxvii. 55.

rabbi; another is sitting in silent anguish, his cheeks bathed in tears. The Jews think that these old stones of the Temple will, somehow or other, make their prayers more sure of being heard. This is a mistake. Prayers offered there will not be heard any sooner by God than those offered anywhere else.

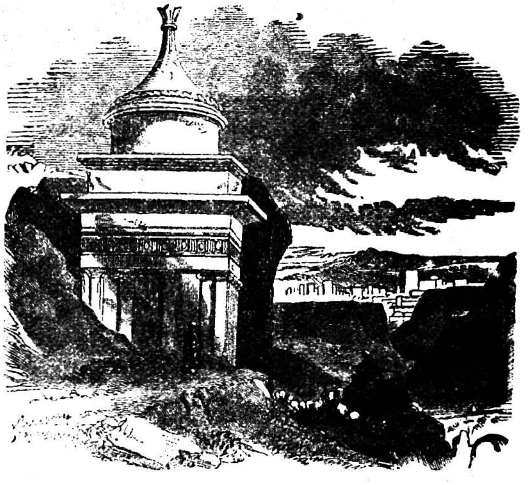
Pool of Siloam.

The Pool of Siloam is situated in the valley of the Kedron. It is a reservoir 53 feet long, 18 feet wide, and 19 feet deep, partly broken away at the western end. It has no fountain in itself; but at the upper end is an arched entrance to a ruinous staircase by which we descend to the mouth of a conduit through which a stream of water flows by an underground course from a spring further up the valley, and known as the "Fountain of the Virgin." It was to the Pool of Siloam that Jesus told the blind man to go and wash that he might receive his sight.[1]

Here were the *King's Garden* and groves of fruit trees, watered from the above sources.

Absalom's Pillar.

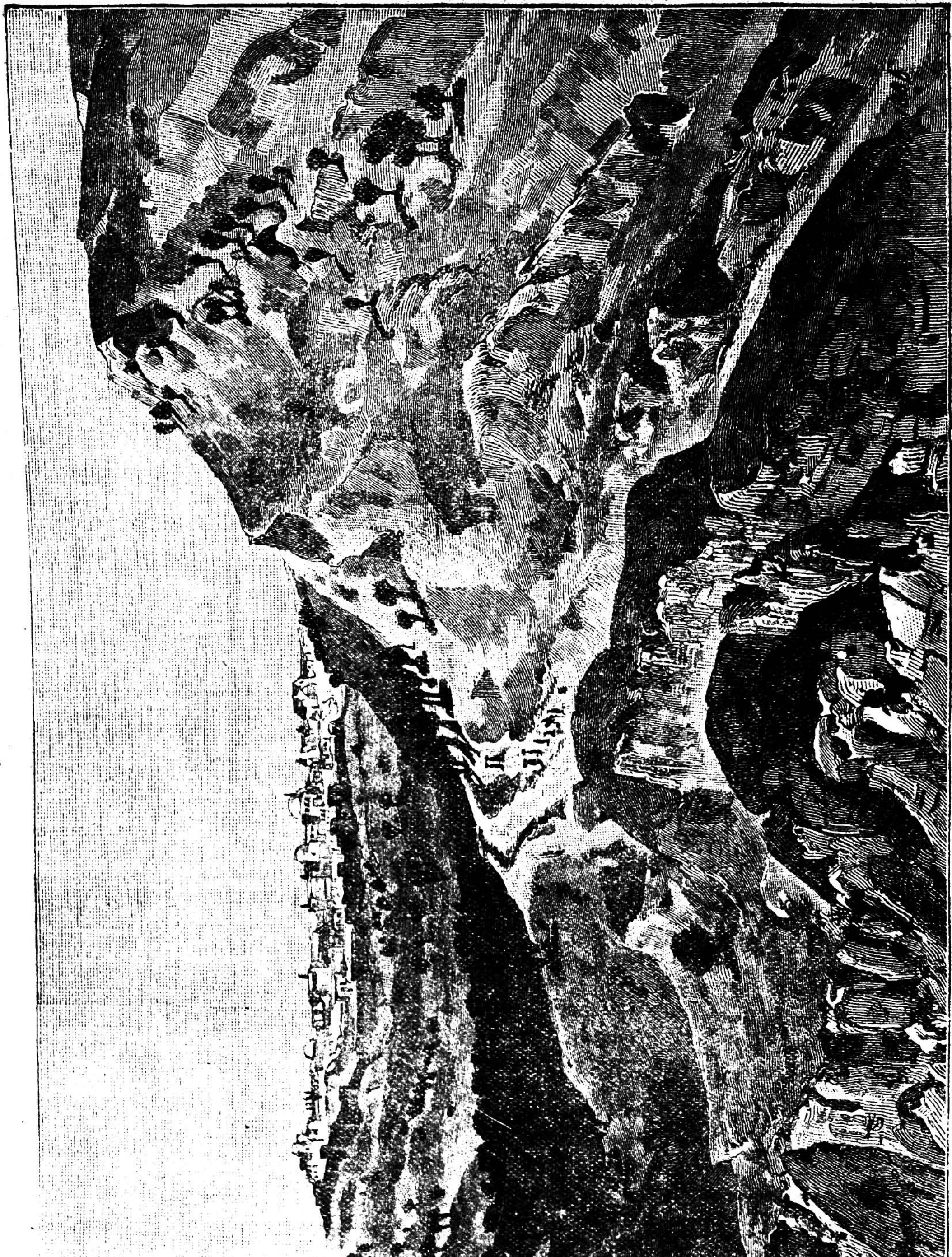
This is a monument not far from the Pool of Siloam. The lower part has been hewn out of one great stone. Each side is about 20 feet wide. Above it is another square part, built of different pieces of stone. The rest of it above this is round, ending in a sort of curved pyramid. The whole height is about 50 feet. The lower part has been hollowed out, making a chamber inside of it, with a door outside. The door has been much battered by a custom of the Jews to throw a stone at the monument and to spit at it whenever they pass by, to show their dislike to the character of Absalom. During his life time, Absalom "reared up for himself a pillar which is in the king's dale; because he had no son." It is not known where or by whom the present monument was erected.[2]



Gethsemane means "oil press." It was so called from its olive trees, from the fruit of which oil was pressed. It was a spot to which

GARDEN OF GETHSEMANE.

[1] John ix. 7. [2] 2 Sam. xviii. 18.



DISTANT VIEW OF JERUSALEM FROM THE BETHANY ROAD ON THE MOUNT OF OLIVES.

Jesus loved to go with His disciples,[1] and where one of the most painful events in His life on earth took place.

Leaving Jerusalem by St. Stephen's Gate, a steep path leads down to the valley of the Kedron. The little stream is crossed on a stone bridge of one arch. On the other side we come to another hill, part of the Mount of Olives, over which trees are scattered. Soon after beginning the ascent of Olivet, we come to a small enclosure, containing 8 large old olive trees. We do not know that this is the exact spot of the old garden, but it must have been near it. Under the shade of olive trees, the night He was betrayed, the Lord Jesus Christ endured such agony that His sweat was as it were great drops of blood falling down to the ground.[2]

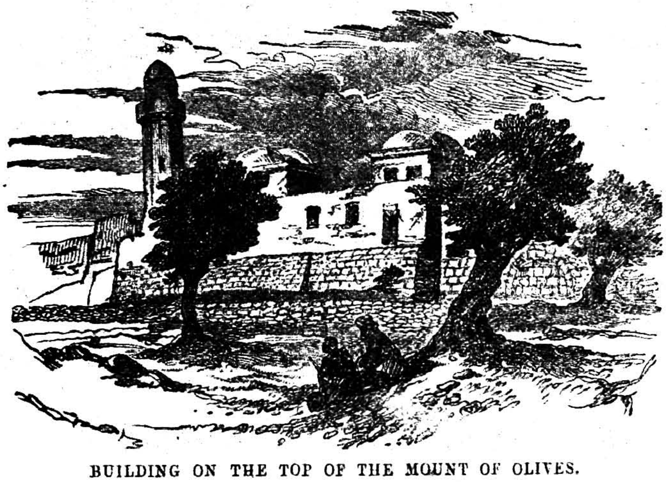
Here lighted by the full passion moon came Judas, leading a band of men and officers with lantern, torches and weapons;[3] here, deserted and forsaken by all, Jesus meekly surrendered Himself to His murderers, and was led away to be condemned and crucified.[4]

The Mount of Olives.

The Mount of Olives is a limestone ridge to the east of Jerusalem, a little more than a mile in length, with three gentle eminences. It was so called from the olive trees with which it was once studded. It rises nearly 200 feet in height above the hills on which the city stands. The top of the hill is the best point from which to get a good view of Jerusalem. It looks as if spread out before you. Its walls, its houses, its church, the great Mosque of Omar, and all that is most interesting in the city, are full in view.

There was once a deep valley between the Mount of Olives and Moriah; but it has now been largely filled up by the rubbish of ages. Brook Kedron is scarcely seen except during the rains. The valley is a favourite burial place for Jews and Muhammadans, and is now like a large cemetery.

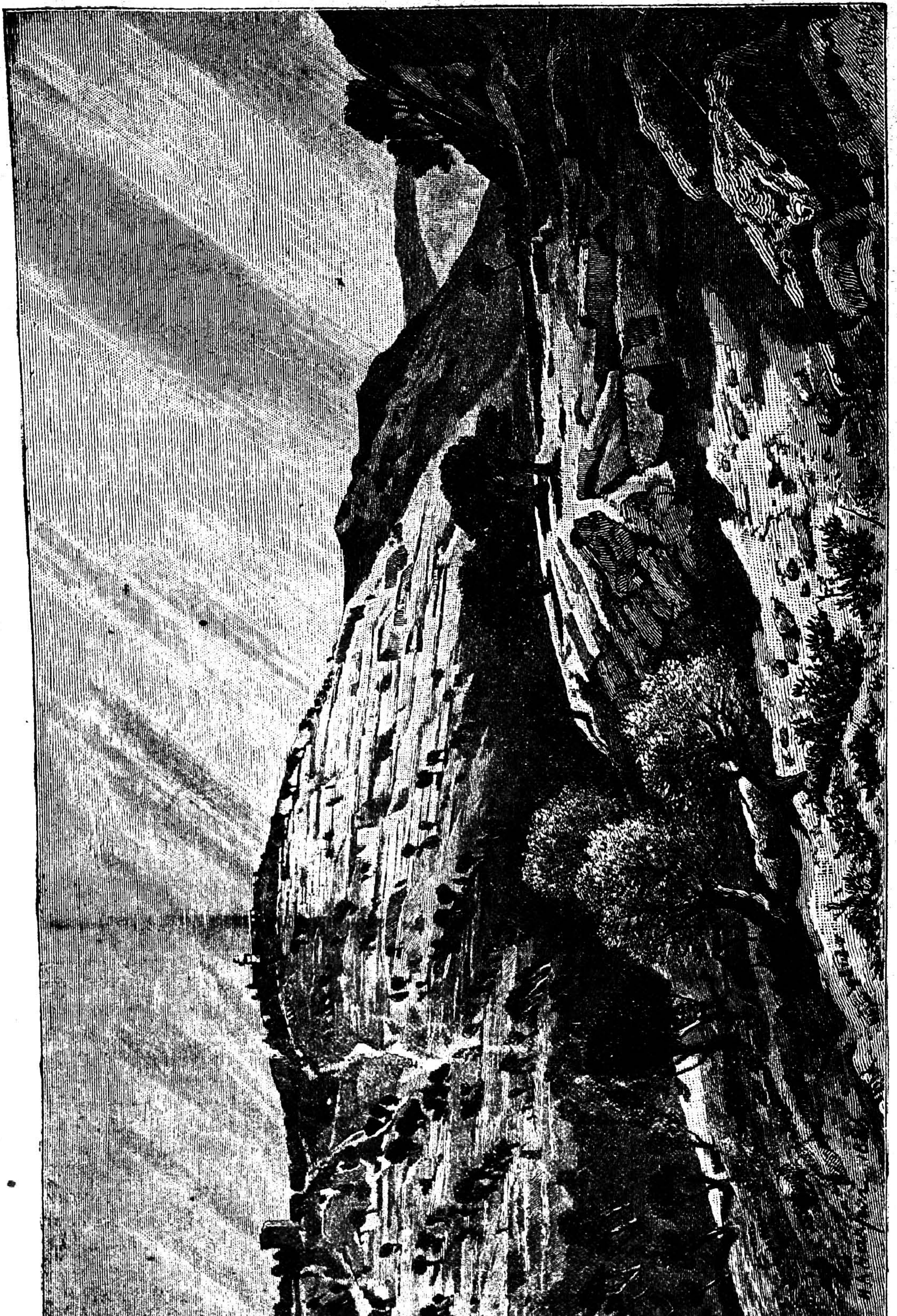
It was around the side of this Mount that David, with his little band of faithful followers, went forth weeping, when he fled from Jerusalem on hearing of the rebellion of his son Absalom.[5] But it is its connection with so many scenes in the life of Jesus Christ that gives the Mount its principal charm. It was from its brow that Jesus "beheld the city and wept over it," when He foresaw the desolations that were coming upon it.[6] It was here He sat with His three chosen disciples "over against the temple," when He told them of the overthrow of Jerusalem and the sufferings of His followers.[7] It was to the top of Olives that He led His disciples, and while in the act of blessing them, He rose from their midst, "a cloud received him out of their sight,"[8] and He ascended to take His seat at the right hand of the throne of God.



BUILDING ON THE TOP OF THE MOUNT OF OLIVES.

A lofty Russian tower has recently been erected on the summit of Olivet. The view in all directions from the top of it is interesting. Turning to the south, you see the country stretching towards Hebron, where David reigned for 7 years. The city itself is not in sight, but the hills around it can be seen. The view towards the east is still more striking. Glimpses of the water of the Dead Sea are distinctly visible. The winding course of the Jordan may be traced by the line of verdure which marks its bed. Far beyond the Jordan lie the dark mountains of Moab. To the north the tops of the Samaritan hills may be seen.

[1] John xviii. 1. [2] Luke xxii. 44. [3] John xviii. 3. [4] Mark xiv. 50, 53. [5] 2 Sam. xv. 30. [6] Luke xix. 41. [7] Matt. xxiv. [8] Acts i. 9.



THE MOUNT OF OLIVES AND BETHANY.

Bethany.

BETHANY.

BETHANY, the "house of dates," is a small village on the side of the Mount of Olives, not quite two miles from Jerusalem. It lies directly on the road that leads down from Jerusalem to Jericho. It is a poor village, containing about 20 or 30 houses, built of stone. The materials which compose them seem to have been the ruins of former buildings. It is now called the town of Lazarus in memory of his having been here raised from the dead. In the centre rises the ruins of a crusading castle, which was once called St. Lazarus.

Bethany may be called the home of Jesus. When He went up to Jerusalem, He always stopped here, in the house of His "friend Lazarus,"[1] and of his loving sisters, Mary and Martha. When He had been teaching in the Temple all day, He used to walk over the Mount of Olives in the evening, and go to the house of Lazarus to rest Himself and spend the night.

At one of the visits of Jesus, Martha wished to get up a nice dinner for Him and His disciples. She wanted her younger sister Mary to come and help her; but Mary was sitting at the feet of Jesus, listening to His words. Martha came into the room where Jesus was speaking and complained to Him of Mary, saying, "Lord, dost Thou not care that my sister has left me to serve alone! bid her therefore that she help me." But Jesus took Mary's part and said : "Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and *Mary has chosen that good part which shall not be taken from her.*"[2]

Bethany is specially noted as the place where Lazarus was raised from the dead. He had died while Jesus was far away beyond Jordan. Jesus knew that he was sick, and He might have come and healed him; but He stayed away to show His power by raising him from the dead. When Jesus returned to Bethany, He went with the sorrowing sisters to the grave of Lazarus. After ordering the stone to be taken away from the mouth of the grave, He cried with a loud voice, "*Lazarus, come forth!*" and He that had been dead came forth alive and well. What a happy family that was in Bethany that night. A tomb, cut into the rock, is shown as that in which Lazarus was laid.[3]

Modern Changes.

For centuries Jerusalem remained under the Turkish Government in the same miserable condition. Under European influence, as in India, great improvements have been introduced. The city is now visited by large numbers of European and American travellers. A railway has been constructed from Jaffa, the port of Jerusalem. The city is rapidly growing, suburbs with good houses, are springing up beyond the walls; there are now banks and hotels. The population at present amounts to about 28,000, of whom half are Jews, a quarter Muslims, and the rest Christians of different churches. It may be truly said

"The old order changeth, yielding place to new."

SOUTHERN TOUR.

Bible Lands to the south of Jerusalem will first be described, and then the survey will proceed northwards.

Bethlehem.

Next to Jerusalem, BETHLEHEM is the most interesting spot in Palestine. Around it cluster a number of sacred memories. It lies about 6 miles south of Jerusalem, on the crest of a limestone ridge. Although so near Jerusalem it is hidden by an intervening height; but

[1] John xi. 11. [2] Luke x. 38—42. [3] John xi.

through the valleys stretching eastward to the Dead Sea, fine views are gained of the Mountains of Moab.

The sides of the ridge are terraced, and sweep around it in graceful curves like natural stairs. They are covered with rows of olive trees, intermixed with the fig and the vine.

In Bible history, Bethlehem is noted as the city of Naomi, to which she returned from Moab, with Ruth her daughter-in-law. Here Boaz married Ruth and founded the family of Jesse, from which David sprang. The book of Ruth, in the Old Testament, contains an interesting account of these events.

At Bethlehem young David kept his father's flock. In protecting them he acquired skill in the use of the sling and stone which was displayed in his battle with the giant Goliath. Here David was anointed King of Israel by the prophet Samuel.[1] From him Bethlehem was called the "City of David."[2] But Bethlehem is especially distinguished as the birth-place of Jesus Christ, the Saviour of the world. It was thus foretold centuries before it took place, by the prophet Micah:

> "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah,
> Out of Thee shall He come forth unto me that is to be ruler in Israel,
> Whose going forth have been from of old, from everlasting." v. 2.

[1] 1 Sam. xvi. xvii. [2] Luke ii. 4.

One night when some shepherds were watching their flocks near Bethlehem, suddenly a bright light shone around them, and an angel said to them: "Fear not: for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Saviour who is Christ the Lord." Then a great company of angels sang, "Glory to God in the highest, and on earth peace, good will toward men." The shepherds went in haste to Bethlehem to see the child. They found Him laid in a manger by Mary His mother.[1] To Bethlehem also came Wise Men who had seen in the East a star which denoted the birth of a Great King. They worshipped the child, presenting to Him gold and sweet smelling spices.[2]

PLAIN NEAR BETHLEHEM.

Bethlehem means the "House of Bread." It was anciently called *Ephrath*, the fruitful. It had springs of water and fertile fields, very different from the barren regions to the east and south. Here a full supply of food might be obtained.

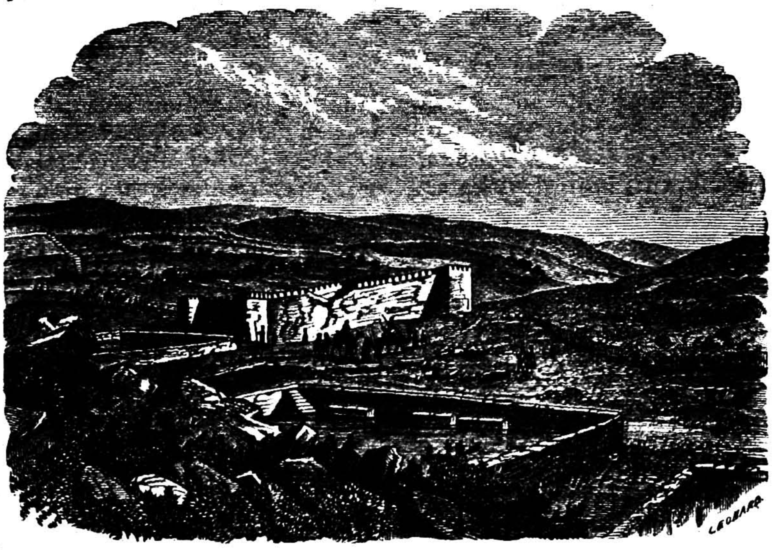
Bethlehem is now a flourishing Christian town of white stone houses. A large building, consisting of a Church and three convents, stands over the spot where Christ was supposed to be born. Part of it was erected by the Empress Helena, the mother of the Emperor Constantine, in the early part of the 4th century. It is therefore one of the oldest monuments of Christian architecture in the world.

A short distance from the gate of the city is the well where David quenched his thirst, and whose water he prized so much.[3] Leaving Bethlehem on the east, the road winds down a rocky slope, past fields of wheat and barley, and terraced vineyards. Innumerable sheep and goats are seen on the hills around as in the days of Boaz and David. At the foot a level plain is reached, affording good pasturage, and dotted over with clumps of olive trees. This is called the Shepherd's Field, from the tradition that here they were keeping their flocks by night when the angels appeared to them.[4]

RACHEL'S TOMB is not far from Bethlehem, on the road to Jerusalem. She was the beloved wife of Jacob. On his deathbed he said, "When there was but a little way to come unto Ephrath, Rachel died by me; and I buried her there, in the way of Ephrath; the same is Bethlehem." Gen. xlviii. 7. The spot is revered alike by Jews, Christians, and Muhammadans.

SOLOMON'S POOLS.

One of the chief wants of a city is a good water supply. The famous king Solomon sought to provide this for Jerusalem. The tanks which he constructed are a few miles south of Bethlehem. They are 3 in number, built on a rising ground, each occupying a different level. They are so arranged that when the top one is filled, its overflowings may be collected in the next, and the same with the third when the second is full.



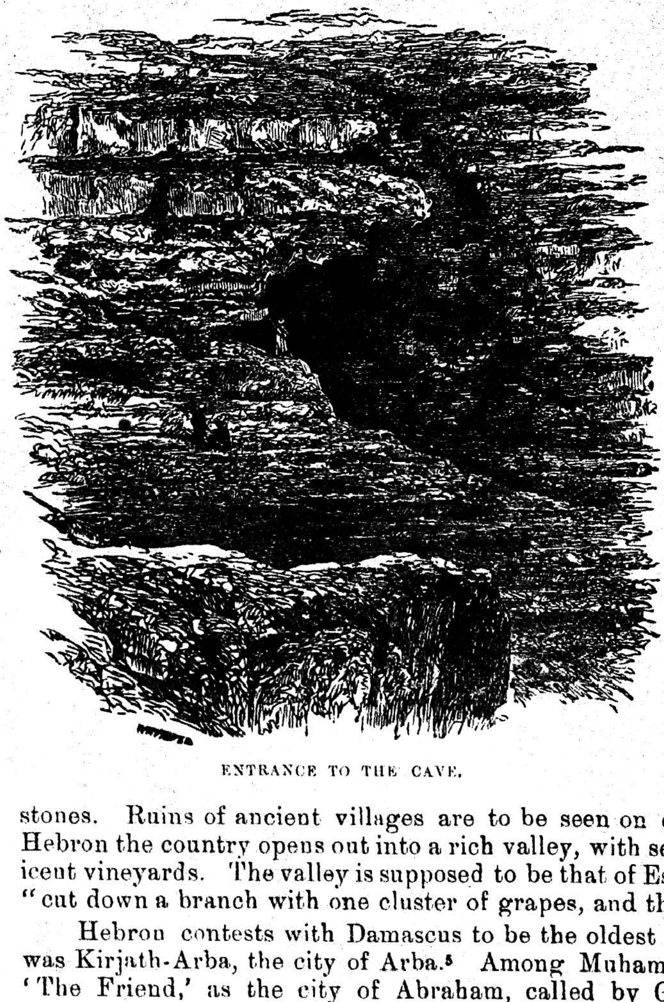
SOLOMON'S POOLS.

[1] Luke ii. 9—17. [2] Matt. ii. 1-12. [3] 2 Sam. xxiii. 15. [4] Luke ii. 8

The pools are of an irregular rectangular shape. They have been partly excavated from the rock, and partly built of large hewn stones. They vary in length from 380 to 582 feet, with an average breadth of about 200 feet. The depth varies from 39 to 50 feet. They are mainly supplied with water from a sunken fountain which rises in 4 springs. An aqueduct, still traceable, carried the water to Jerusalem while fields and gardens around were irrigated.

Cave of Adullam.

The Cave of Adullam lies to the south-east, not far from Bethlehem. The limestone rocks of the district abound in caves, many of them of great size. The Cave of Adullam is approached by a wild ravine, after which a narrow path leads up to it by a steep ascent. The entrance to the cave is by a small opening through which only a single person can pass at a time. This leads to a series of chambers, some large enough to hold several hundred men.



ENTRANCE TO THE CAVE.

Here David sought refuge from Saul.[1] Here he so longed for a drink of water from the well of Bethlehem at the gate.[2] To this place there came to him "every one that was in distress, and every one that was in debt, and every one that was discontented," and David became their Captain.[3] The term "Adullamites" is sometimes applied to discontented politicians.

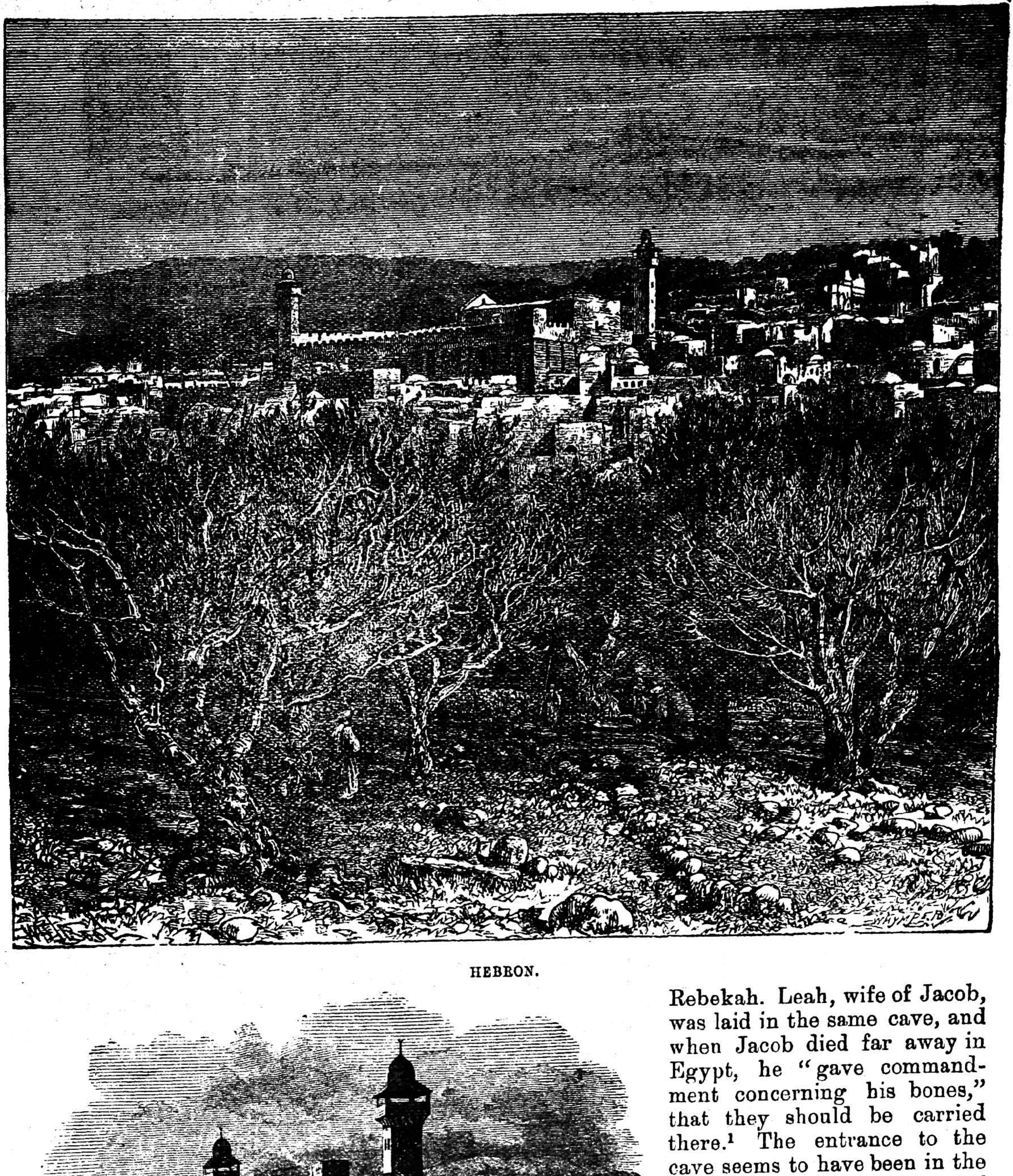
Hebron.

Hebron lies about 20 miles south-west of Jerusalem. A great part of the road leading to it is over a succession of bare rounded hills, treeless, and sometimes covered with slippery rock or winding in and out amongst piles of stones. Ruins of ancient villages are to be seen on every hand. Shortly before coming to Hebron the country opens out into a rich valley, with several fine springs of water, and magnificent vineyards. The valley is supposed to be that of Eshcol (cluster) where the spies of Joshua "cut down a branch with one cluster of grapes, and they bore it between two on a staff."[4]

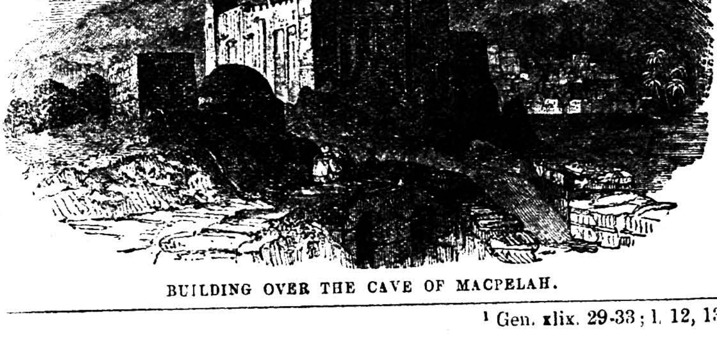
Hebron contests with Damascus to be the oldest city in the world. The ancient name was Kirjath-Arba, the city of Arba.[5] Among Muhammadans it is now known as *El-Khulil*, 'The Friend,' as the city of Abraham, called by God Himself, "My friend."[6] Hebron is beautifully situated among groves of olive trees in the slope of a hill at the southern end of the valley of Eshcol. It is solidly built with blocks of grey stone. Not long after Abraham came to Canaan, we find he pitched his tent in the plain of Mamre, which is in Hebron, and he built there an altar to the Lord.[7] Here no doubt he often sat at the door of his tent, and watched his flocks and herds as they were quietly feeding on the plains and over the hills of Hebron. While doing so on one occasion, the Lord appeared to him and made known to him the destruction that awaited Sodom, Gomorrah, and the other wicked cities of the plain of the Jordan.[8]

At Hebron Sarah, Abraham's wife, died.[9] As a burial place he purchased the cave of Machpelah from the children of Heth.[10] When Abraham himself died in a good old age, his sons, Isaac and Ishmael, buried him besides Sarah.[11] Here also were laid Isaac and his wife

[1] 1 Sam. xxii. 1. [2] 2 Sam. xxiii. 15. [3] 1 Sam. xxii. 2. [4] Numbers, xiii. 23. [5] Gen. xxiii. 2. [6] Isaiah xli. 8. [7] Gen. xiii. 18. [8] Gen. xviii. [9] Gen. xxiii. 2. [10] Gen. xxiii. 3-20. [11] Gen. xxv. 10.



HEBRON.



BUILDING OVER THE CAVE OF MACPELAH.

Rebekah. Leah, wife of Jacob, was laid in the same cave, and when Jacob died far away in Egypt, he "gave commandment concerning his bones," that they should be carried there.[1] The entrance to the cave seems to have been in the face of a projecting mass of rock. At a very early period a building was erected over the cave. One of the stones is 38 feet in length. It would be interesting to look at the graves of the patriarchs, but the cave is now enclosed in a great mosque, and very few Jews or Christians are allowed to enter it.

[1] Gen. xlix. 29-33; l. 12, 13.

THE DESERT OF SINAI.

When Canaan was taken by Joshua, according to a promise given by Moses, Hebron was assigned to Caleb.[1] Afterwards it was made a city of refuge and given to the priests. When David was first chosen king on the death of Saul, he made Hebron his capital, and he reigned there for 7 years. Here Absalom conspired against his father.[2] Like Jerusalem, Hebron is looked upon with reverence alike by Jews, Christians and Muhammadans.

Travelling 20 miles south-west from Hebron, we come to Beersheba, in the wilderness of which Hagar was relieved when sent forth from her master's house.[3] As the servants of Abimelech, a chief who lived in that part of the country, had taken possession by force of a well dug by Abraham, he made an agreement with their master, and the place was called *Beersheba*, the well of the oath.[4] To this place Elijah fled.[5] Beersheba was usually considered the southern limit of Palestine. There are still 3 large deep wells.

THE DESERT OF SINAI.

The Desert of Sinai, to the south of Palestine, may best be described here.

The Peninsula of Sinai forms a triangle between the Gulf of Suez and Akaba, the two northern arms of the Red Sea. Its western side along the Gulf of Suez is about 130 miles long, and its eastern side, along the Gulf of Akaba, about 130 miles. It contains about 11,500 square miles, and is thus about half the size of Oudh. On the northern border is a broad sand-belt adjoining the bare limestone ridge to the south of Palestine. A gravelly plain of varying breadth extends along the Gulf of Suez, but the coast along the Gulf of Akaba is narrow, being closely approached by mountains. A rugged mass of granite mountains occupies the body of the Peninsula, the eastern and western ranges meeting in an angle in the south. Deep valleys from the borders lead up to the central height. The mountains are of granite and gneiss, with some out-cropping of limestone, and on the north and west walls of red sandstone. The highest summits are over 8,000 feet above the sea. The cliffs sometime show bright tints of red, purple, and green, but the whole aspect of the region, though grand, is naked and desolate.

The Israelites, under Moses as their leader, had come out of Egypt, crossed the Red Sea, and were on their way to the land of Canaan, promised to their fathers. From Mount Sinai, amid thunders, lightnings, and thick clouds, God spoke to the people the Ten Commandments, of which the following is a summary :[6]

1. Thou shalt have no other gods before me.
2. Thou shalt not bow down to any images.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath day to keep it holy.
5. Honour thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet.

They are summed up in two great commandments : (1) Thou shalt love the Lord thy God with all thy heart. (2) Thou shalt love thy neighbour as thyself.[7]

These commands are binding on all men.

Opinions differ as to which mountain was Sinai. The mountain known as Mount Catherine has two well marked peaks, a northern one called Horeb (dry), and a southern one, called the Mountain of Moses. A third peak has been claimed to be the true Sinai.

Scattered over the Peninsula, but especially in one valley called Mukatteb, 'written,' there are many inscriptions on the rocks, short and rudely cut. They consist largely of proper names, often preceded by such words as "peace," "blessed," "in memory of,"

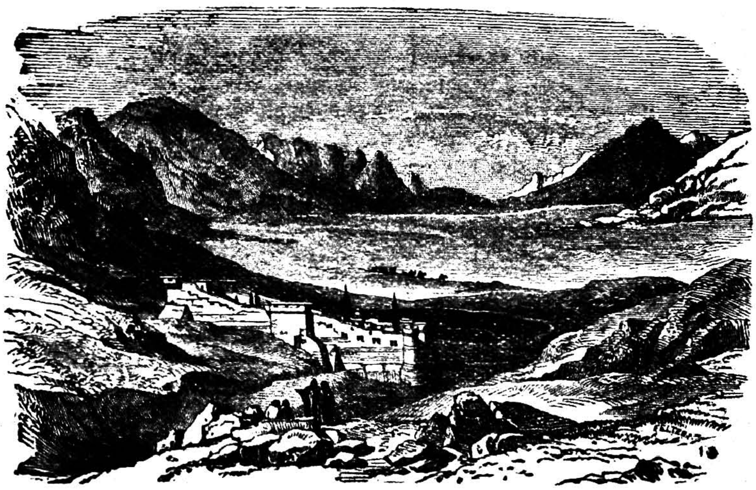
[1] Josh. xiv. 6-14. [2] 2 Sam. xv. [3] Gen. xxi. 14. [4] Gen. xxi. 15-31. [5] 1 Kings xix. 13. [6] Exodus, xix,xx. [7] Mark xii. 30 31.

INSCRIPTIONS ON ROCKS.

mingled with rough representations of men, animals, ships, &c. The language is chiefly Aramaic; the inscriptions are attributed to idle men. They appear to range through several centuries, from the 2nd B. C. to the 4th A. D. Some are in Greek, Coptic, and Arabic.

Christian refugees from persecution in Egypt at an early period fled to the wilderness of Sinai. Many caves were occupied by monks, of whom there were about 6,000 in the peninsula. When the monks of Mount Sinai heard that Justinian, Emperor of Constantinople, had built many churches, they sent a deputation to him complaining that the Arabs were wont to attack them suddenly, eat their provisions, desolate the place, and carry off everything. He was asked to build for them a church, surrounded by a fortified convent to protect them. This he did in 527 A. D., which was the origin of the present convent of St. Catherine.

The convent is a long irregular pile of buildings, which cluster round a tower, said to have been built by Helena. The walls are massive; the gorgeous church is hung with banners;

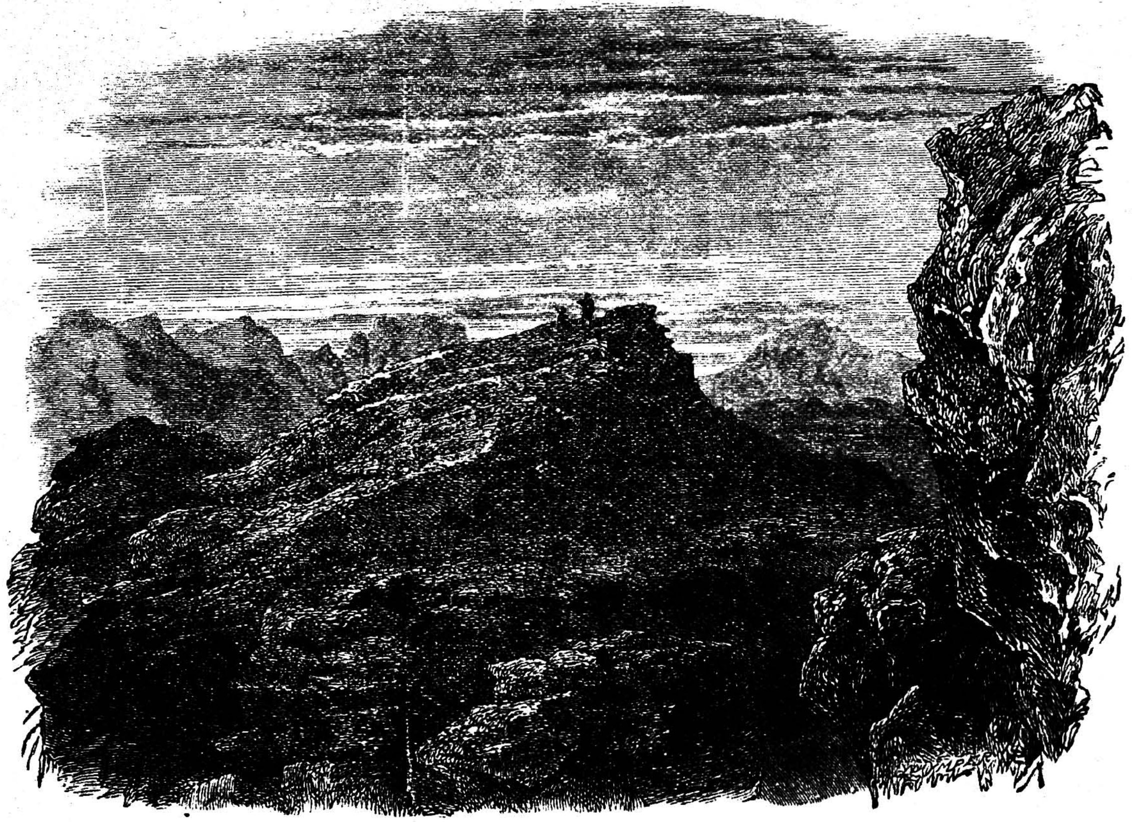


CONVENT OF ST. CATHERINE.

there are numerous cells, chapels, and guest-chambers; the library contains some precious manuscripts. Rude cymbals, which echo through the building, call to prayer. To prevent the entry of Arabs, the gate is walled up, and persons allowed to come in are drawn up. With the aid of water, the monks, chiefly from Greece, have a good garden.

Mount Hor.

Mount Hor lies north-east of the Gulf of Akaba, on the edge of Edom. On the top of this mountain, Aaron, the brother of Moses and high-priest, was to die.[1] Moses and Aaron,



MOUNT HOR.

and Eleazar, Aaron's son went up together to the top; there Moses took off the high priest's robes from Aaron, and put them on Eleazar, and Aaron died. Aaron, unlike his brother, was not permitted even to see the Promised Land. The view everywhere was bounded by rugged mountains.

Petra.

Immediately north of Mount Hor is the "Valley of Moses," leading to the ruins of the curious city of Petra. It stands in a narrow deep ravine, between sandstone cliffs from 100 to 300 feet in height. The rocks are of beautiful colours—red, purple, violet, yellow, and white being curiously intermingled. The face of each cliff is broken by entrances to ancient tombs, by tablets cut in the rock, by niches for statues. About half way up the gorge, the cliffs retreat, leaving an open space which was formed into an amphitheatre for the exhibition of shows. On the opposite side is a Greek temple, hewn in the solid rock, with columns, halls, and niches for statues all complete. The principal hall is about 50 feet by 40, and there are several smaller chambers. The ravine narrows again at once, and again on both sides there are tombs and tablets in the cliffs. The east cliff is hewn into tombs and temples; the west cliff contained private houses.

Petra means rock, and the city is mentioned several times in the Old Testament as the Rock.[2] Here lived the Horites, or 'cave dwellers,' before the children of Esau drove them forth. The prophecy of Obadiah contains a striking description of Petra: " The pride of their

[1] Num. xx. 23-28. [2] Gen. xiv. 6; Deut. ii. 12.

heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?"[1]

In the 4th century B. C., the descendants of Esau were driven out in their turn by the Nabatheans, a race from the south. They made it a great centre of commerce. The treasures of India came up the Red Sea to the Gulf of Akaba, where they were unloaded. They were probably brought to Petra on the backs of mules or camels, and then distributed. There was a Bishop of Petra at the Council of Jerusalem in the 6th century, but the city was then forgotten, till its ruins were discovered by a traveller about the beginning of the 19th century.

The description of Palestime will now be resumed.

The Dead Sea.

The Dead Sea is situated in the south east of Palestine. It is about 40 miles long and 10 miles broad. It is called the *Dead Sea* because every living thing dies in its waters. This happens not only to fresh water fish from the Jordan which flows into it, but to fish from the sea. In the Bible it is spoken of as the *Salt Sea.*[2] The water contains more than one part in four of various salts: it is eight times salter than the ocean. This makes it very bitter to the taste. Another effect is to make the water very buoyant. Eggs float in it like corks. Swimming is very difficult, as the body floats high in the water. In Joel it is called the *East Sea,*[3] as compared with the Mediterranean.

The Dead Sea is the lowest water on the surface of the earth. It lies in a deep hollow, 1300 feet below the level of the Mediterranean. It is divided into two unequal portions by a tongue of land. The northern portion is very deep; the greatest depth known is 1308 feet. The southern portion is much shallower, nowhere exceeding 12 feet. The water, clear as crystal, is of a deep blue; the waves are crested with foam of a dazzling whiteness.

[1] Obadiah, 3, 4. [2] Joshua iii. 16. [3] Joel ii. 20.

THE DEAD SEA.

Along the eastern shore the mountains of Moab stand like a mighty wall, the ridges and precipices of which slope down to the shore, terminating in a series of perpendicular cliffs, from 1,200 to 2,000 feet above the water. Though their outline is somewhat unbroken, their wonderful colouring, which varies from a light pink to a rich crimson, renders them objects of great beauty. The mountains on the western side, though seldom rising above 1,500 feet, are more irregular and broken. In the south there is a mountain of rock salt, which is cut into ravines and hollows by the winter torrents of rain. Columns of rock salt, are sometime left standing. A salt marsh in the south is covered when the Sea increases in size after the rains.

The valley of the Jordan is supposed to have formed the bed of great inland lakes which stretched from the present Dead Sea northwards almost to Lebanon. Bitumen, a kind of mineral pitch, is found floating in the water, and sulphur is met with on the shore. The Sea is the private property of the Sultan of Turkey. Two boats have recently been placed on it—one for persons who wish to sail on its surface, the other to collect bitumen.

The northern shore of the Dead Sea is strewn with trunks of trees, bones of animals, and shells of fish brought down by the Jordan. The trunks, after tossing about it may be for years in the bitter waters, are cast on shore so saturated with salt, that the wood will scarcely burn. They are also covered with a white incrustation of salt.

Notwithstanding the general sterility and desolation, a few valleys of great fertility open into the Sea. Chief among these is *Engedi*, near the middle of the western shore, which forms a perfect garden. *En* is the Hebrew for fountain. The name means the "Fountain of the Kid." Solomon says in his Song: "My beloved is unto me as a cluster of camphire (a fragrant plant) in the vineyards of Engedi."[1] The vineyards and palms have disappeared, but traces of ancient cultivation are still visible.

THE RIVER JORDAN.

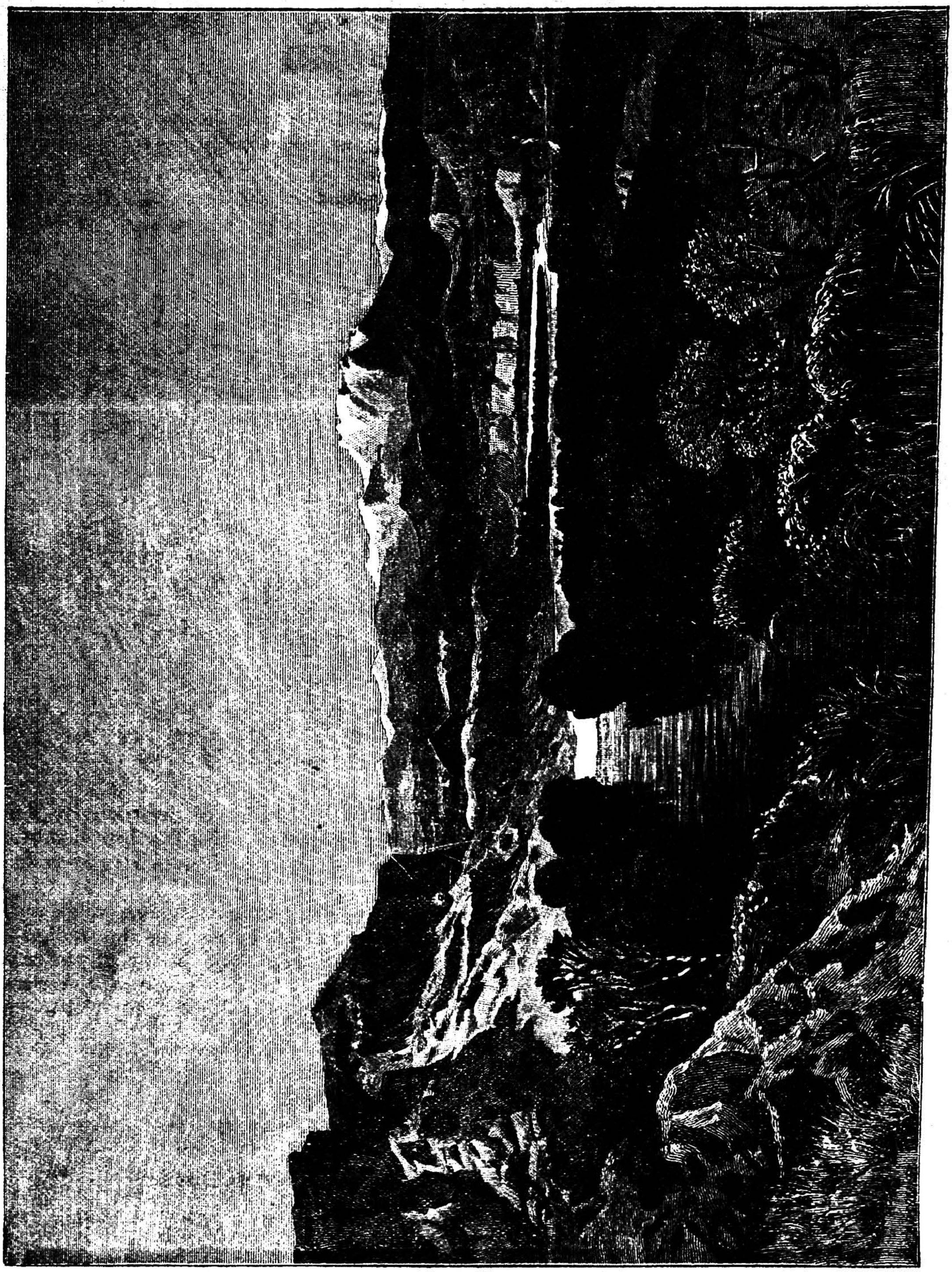
The JORDAN, the principal river of Palestine, rises in the north near Mount Hermon, flows through the Sea of Galilee, and then has a very winding course into the Dead Sea. At present the lower valley of the Jordan alone will be described; the upper portion of the river will be noticed hereafter.

The entire length of the river, in a direct line, is about 120 miles. From the Sea of Galilee to the Dead Sea, the distance is about 65 miles direct, but it so doubles and winds, as shown in the map, that its actual course is about 200 miles. The name means *flowing down*. It enters the Dead Sea about 3,000 feet below its source.

The Jordan issues from the Sea of Galilee a muddy impetuous stream. It has cut so deep a channel that throughout the greater part of its course it is hidden from view. From any height, however, it is easy to trace its course by the trees and shrubs which grow upon its banks and overhang its bed. As the river descends about 600 feet between the Sea of Galilee and the Dead Sea, its current is rapid. It is also subject to destructive floods. In the time of harvest it overflowed its banks. The wild beasts which found shelter amid the jungle in the valley, had then to flee. Of a predicted destroyer it is said, "He shall come up like a lion from the swelling of Jordan."[2]

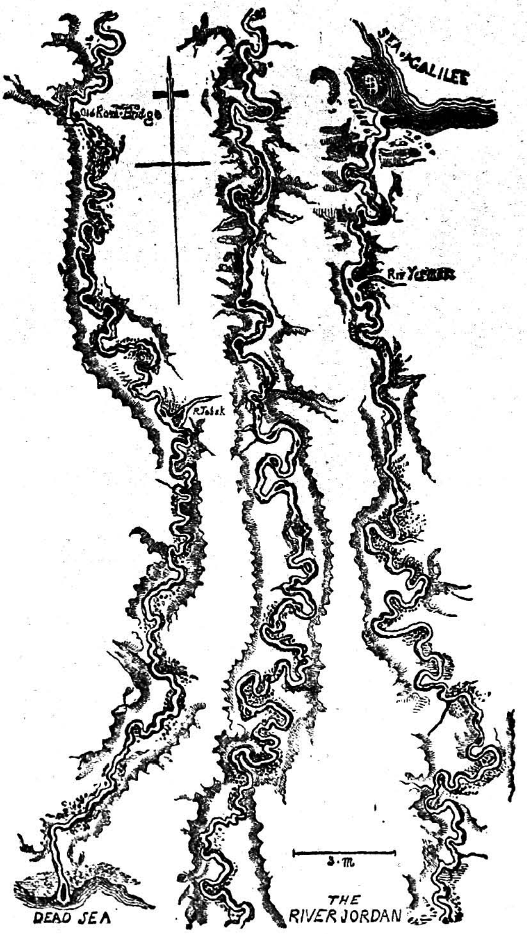
The breadth of the Jordan varies: the average is about 30 yards. The sunken channel of the river is from a quarter to half a mile wide, with steep banks of white earth. The river

[1] Song i. 14. [2] Jer. xlix. 19.



THE VALLEY OF THE JORDAN.

has two banks, a higher and a lower. The water rises to the height of the former, but scarcely overspreads the plain. The whole strip of valley on its banks is called *El Ghor,* which means a valley between hills. In its course the river forms several small islands, and at a number of places it flows over rocks.



The northern part of the valley is partly occupied on both sides of the river by fields of barley; but below Jericho, the plain is barren and untilled, with only a few low shrubs.

The Fords of the Jordan.—Although the Jordan is narrow, the stream is generally so deep that it cannot be forded. There are, however, a few well-known fords. At one of them, the Ephraimites were slain.[1] The best known of the fords is that about 6 miles above Jericho, to which pilgrims still resort in thousands every year, believing it is the *Bethabara* of John,[2] where Jesus was baptized. This, however, is doubtful. The banks of the river are not steep here as in most places, but slope down gradually to the edge of the water. *Gilgal* where the Israelites erected 12 great stones after crossing the Jordan, lay to the east of Jericho.[3] It is now a wretched village of mud huts.

CENTRAL PALESTINE.

This will now be described, exclusive of the Eastern and Western Districts.

Jericho.

Jericho, "the city of palm trees,"[4] stood about 5 miles west of the Jordan. It was the first city to which the Israelites laid siege after crossing the river. The walls fell down miraculously at the sound of the trumpets.[5] The city was destroyed, and Joshua pronounced a curse on the man who should rebuild it: "Cursed be the man before the Lord, that

[1] Judges xii. 6. [2] John i. 28. [3] Joshua iv. 19. [4] Deut. xxxiv. 3. [5] Joshua vi. 20.

RUINS OF JERICHO.

riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it."[1] After 5 centuries, this curse was fulfilled.[2]

In the time of Jesus Christ, Jericho was a flourishing city. Herod built a palace here, and an amphitheatre. It is now a barren waste, with only a few shapeless ruins. The groves of palms which once stretched for miles around the city, and gave it its name, have disappeared.

The brook *Cherith,* on the banks of which Elijah was fed by ravens,[3] flows past Jericho into the Jordan. In earlier times it was known as the *Valley of Achor,* in which Achan was stoned.[4]

Road from Jerusalem to Jericho.

Jericho lay about 15 miles north-east of Jerusalem. In a distance of 15 miles the road descends about 3000 feet. Hence the phrases "going *up* to Jerusalem," and "going *down* to Jericho."[5] On every side there are steep mountains and deep ravines, formerly, as now, the haunt of robbers. Here the Samaritan in the Parable is supposed to have been attacked.[6] Travellers passing along it need an escort.

The highest mountain is called *Quarantania,* the *Mountain of the Forty Days' Fast,* because it was supposed to be the scene of Christ's temptation.[7] Its rugged sides are dotted with the dark openings of caves, formerly the abode of hermits, drawn thither by the supposed sanctity of that desolate region.

Bethel and Shiloh.

Bethel lay about 12 miles north of Jerusalem. Here Abraham pitched his second camp.[8] It was on a hill near Bethel that Abraham and Lot stood when the latter was offered his choice of the country. Bethel itself consisted of hard limestone ridges, while the plain of the Jordan was well-watered everywhere like the garden of the Lord. Lot chose the plain, notwithstanding the wickedness of its inhabitants;[9] but in the end he had to escape for his life, leaving behind him all his possessions.[10] It was at Bethel that Jacob halted on his journey when fleeing to his uncle Laban. He took of the stones of the place and put them for his pillow, and lay down to sleep. There he had the wondrous dream of angels ascending and descending.

[1] Joshua vi. 26. [2] 1 Kings xvi. 34. [3] 1 Kings xvii. 1-7. [4] Joshua vii. [5] Luke x. 30. [6] Luke x. 30-37. [7] Matt. iv. [8] Gen. xiii. 3. [9] Gen. xiii. 11, 12. [10] Gen. xix.

In the morning he set up the stone for a pillow, and called the name of the place *Bethel*, the "House of God." Its original name was *Luz*, "the almond tree." Almond trees still grow near the place.[1] It was at Bethel, after the kingdom was divided, that Jeroboam set up a golden calf, and made it one of the centres of worship in his kingdom to prevent the people of Israel from going up to Jerusalem.[2] Here also the children who came to mock Elisha were destroyed by two bears that came out of the woods.[3] At present it is a wretched village, the houses of which have been built from the ruins scattered around.

From the highest point there is a magnificent view. The Mosque of Omar can be seen in the distance.

Shiloh, where Joshua set up the tabernacle[4], lay a few miles north-east of Bethel. Here the Israelites assembled, while the tabernacle continued there, to celebrate the festivals. The tabernacle was afterwards removed to Gilgal.[5] Ruins mark the site, and there is still a village with nearly the same name.

Jacob's Well.

A long chain of limestone mountains, from north to south, forms the backbone of Palestine. Near the middle two tops rise higher than the rest, with a deep valley between. The northern top is Mount Ebal; the southern Mount Gerizim; the hollow between them is the Vale of

JACOB'S WELL.

[1] Gen. xxviii. 10-19. [2] 1 Kings xii. 26-29. [3] 2 Kings ii. 23-24. [4] Joshua xviii. 1. [5] 1 Sam. x. 8.

SHECHEM. Before describing the mountains and city, a famous well in the vale will be noticed.

It was in the vale of Shechem where Abraham pitched his tent and built his first altar on his entrance into the Promised Land.[1] Here also was a parcel of ground which Jacob bought,[2] and where he digged a well. Once when Jesus Christ was going up on foot from Jerusalem to Galilee, weary with His journey, He sat down by Jacob's well to rest Himself, while His disciples went into the city near by to buy food. As He was resting, a woman came to draw water. Jesus told her that he had "*living* water," and that those who drink of it would feel so happy that they would never thirst for earthly things or care about them.[3] God made us for Himself, and we can never find true rest till we seek it in Himself.

The well is still deep, about 75 feet, although the bottom is choked by rubbish, and the stones cast into it by travellers. The width is about 9 feet. There is only a small opening at the top. After heavy rain there is a little water at the bottom, but ordinarily the well is quite dry.

A few hundred feet north of Jacob's well, in the same parcel of ground, is Joseph's tomb. Joseph died in Egypt. Before his death he made the Israelites swear that they would carry his bones to the Promised Land. He was embalmed and put in a coffin; but when the Israelites left for Canaan, Moses took the bones of Joseph with him, and they were buried in the above spot.[4]

EBAL AND GERIZIM.

GERIZIM AND SHECHEM.

As already explained, Ebal lies to the north and Gerizim to the south of the vale of Shechem. Both mountains are of hard limestone, with cliffs on their sides, and are very bare. When the Israelites under Joshua reached the centre of the Promised Land, a day was fixed on which they were to pledge themselves to obey God's holy law. The *blessings* attendant on obedience, and the *curses* that should follow an opposite course, were pronounced aloud in the hearing of the tribes as they stood in the vale of Shechem. Six tribes stood around Gerizim and an equal number around Ebal. The priests on Gerizim uttered the *blessings* one by one, the whole people repeating after each "Amen!" so let it be. Next the priests on Ebal uttered the *curses*, the people repeating "Amen" as before.

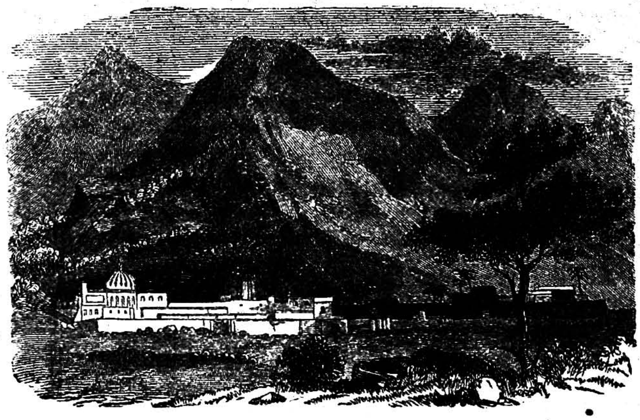
After the building of the second temple at Jerusalem, the Samaritans built one for themselves upon Mount Gerizim; to which they looked when they prayed, as the Jews looked towards Jerusalem, and the Muhammadans towards Mecca. The woman at Jacob's well said to Jesus Christ: "Our fathers worshipped in this mountain." In His reply He said, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."[6] God requires the worship of the *heart*; the *place* is of no importance.

From the top of Gerizim nearly the whole extent of Palestine is visible—the hills of Galilee in the north, the mountains of Judah in the south, the valley of the Jordan and the mountains of Moab on the east; the great Philistine plain and the Mediterranean on the west.

SHECHEM, SYCHAR, AND NABLUS.

The vale of Shechem is one of the most fertile and beautiful spots in the whole of Palestine. It is well watered, with fields of grains, gardens, and olive groves on every side. It is very early mentioned in the Bible. Under one of its oaks, Jacob buried the earrings and idols of his household.[7] Here Rehoboam was made king,[8] but was speedily driven away to make room for Jeroboam, who fortified Shechem and made it his capital.[9] SYCHAR,[10] to which

[1] Gen. xii. 6, 7. [2] Gen. xxxiii. 18-20. [3] John iv. 5-14. [4] Exod. xiii. 19. Joshua xxiv. 32. [5] Deut. xxvii. 11-26; 6 Joshua viii. 30-35. [6] John iv. 24. [7] Gen. xxxv. 4. [8] 1 Kings xii. 1. [9] 1 Kings xii. 25. [10] John iv. 5.



SHECHEM.

the woman at Jacob's well belonged, was a place near Shechem. To the present day there is a village called *Askar* on the slope of Ebal.

Shechem was rebuilt by the Romans, and named *Neapolis,* the New City. This has been changed by the Arabs into *Nablus.* The modern town contains about 8,000 inhabitants. The houses are of stone, resembling in appearance those of Jerusalem. The valley is noted for its oil. Soap is one of the staple productions of Nablus.

CHIEF OF THE SAMARITANS AND SCRIPTURES.

The Samaritans.

When Shalmaneser, king of Assyria, took captive to his own country many Jews from Samaria, Assyrians and Babylonians were sent in their place. The new colonists were heathen. As they suffered much from the ravages of lions, they sought to propitiate "the god of the land," by bringing back an Israelitish priest, and mingling with their own idolatries a corrupt worship of Jehovah.[1]

The Jews on their return from captivity rebuilt the temple of Jerusalem. The Samaritans wished to take part in the work, but their request was refused.[2] Upon this the Samaritans built a rival temple on Mount Gerizim. It was destroyed by John Hyrcanus about 129 B.C., but they still esteemed the mountain sacred, and worshipped around it.[3] There was great national hatred between the Jews and Samaritans,[4] though the latter in the time of Christ also claimed descent from Jacob.[5]

About 150 descendants of the ancient Samaritans still live at Nablus. They believe in Jehovah as the only God, in Moses as the only lawgiver, in the Pentateuch or first 5 books of the Bible, as the only divine book, and in Mount Gerizim as the only house of God. They also believe in a future Messiah, 'the Restorer, who is to be a great teacher and converter of the world to their faith. An old copy of the Pentateuch is preserved with great care. The Jews wrote their Scriptures on long rolls, wound round rollers.

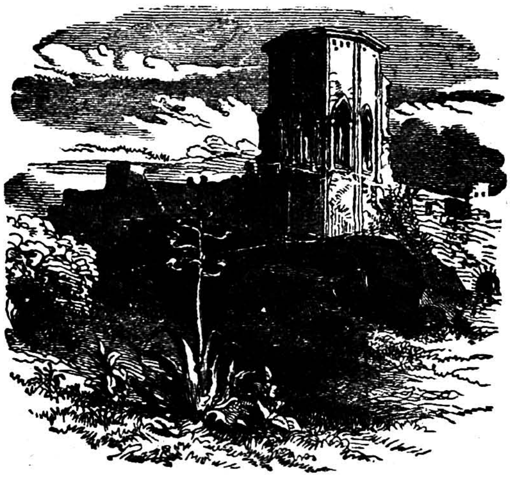
[1] 2 Kings xvii. 24–29. [2] Ezra iv. [3] John iv. 24. [4] John viii. 48. [5] John iv. 12.

In the 5th century a Christian Church was built on the summit of Mount Gerizim, and afterwards surrounded by a strong wall for the protection of Christian worshippers against the Samaritans. The ruins of both church and fortress are still to be seen.

On the top of Mount Gerizim, the Samaritans continue to observe the passover, the feast of the Jews in memory of the angel sparing their first-born in Egypt, when the first-born of the Egyptians died.[1] A lamb or kid is slain, besides using unleavened bread. Mount Gerizim is the only place in the world, where the passover is thus observed. The Jews still observe the passover, but only as a feast of unleavened bread, all their sacrifices having ceased with the destruction of the temple, 70 A.D.

Samaria.

Samaria lies a few miles north-west of Shechem. Omri, the father of Ahab, about 925 B. C., bought the hill from Shemer for 2 talents of silver—a sum equal to about Rs. 7,000—and built a city on it, which he called Samaria after the name of the former owner.[2]



RUINS OF A CHURCH AT SAMARIA.

Shechem, the previous capital of the Kingdom of Israel, lay in a valley, exposed to attack. Samaria was seated on a hill, and was more central. It was made the capital, and gave its name to the northern kingdom. Samaria was twice besieged by Ben-hadad, the King of Syria without success. The famine during the second siege, however, was so severe that mothers ate their children.[3] Shalmaneser, King of Assyria, took it after a siege of 3 years,[4] and put an end to the kingdom.

Samaria afterwards passed through many changes, and did not regain its ancient splendour till it was restored by Herod the Great, who adorned it with some fine buildings and called it *Sebaste*, the Greek name corresponding to the Latin *Augusta*, after Augustus Cæsar.

Philip preached the Gospel in Samaria, and so great was his success that Peter and John came to assist him. Here judgment fell upon Simon Magus, the sorcerer.[5]

The prophet Micah foretold the destruction of Samaria. "I will make Samaria as an heap in the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." (i. 6). There are no remains whatever of the ancient city; but there are columns still standing of a colonnade, built by Herod the Great, and the ruins of a fine church built in the 12th century.

The hill on which Samaria stood is about 400 feet in height. It is surrounded by broad open valleys, bounded by hills. The hills have been terraced by cutting and walling, and up to their summits they are covered with corn. Fine groves of olives flourish throughout the district, and there are good springs of water.

Dothan.

Dothan is about 12 miles north-east of Samaria. The place is on the south side of a plain which runs out of a larger plain. When Joseph's brethren were feeding their father's flock at Shechem, he was sent by his father from Hebron to ask if all was well.[6] While he was wandering about Shechem looking for them, a man told him that they had gone to Dothan, about 15 miles farther north. There his brethren sold him to merchants who took him down to Egypt.[7] The name means "two wells," and there are still two wells. One is a spring, running over in winter, the other is deeper and requires a bucket.

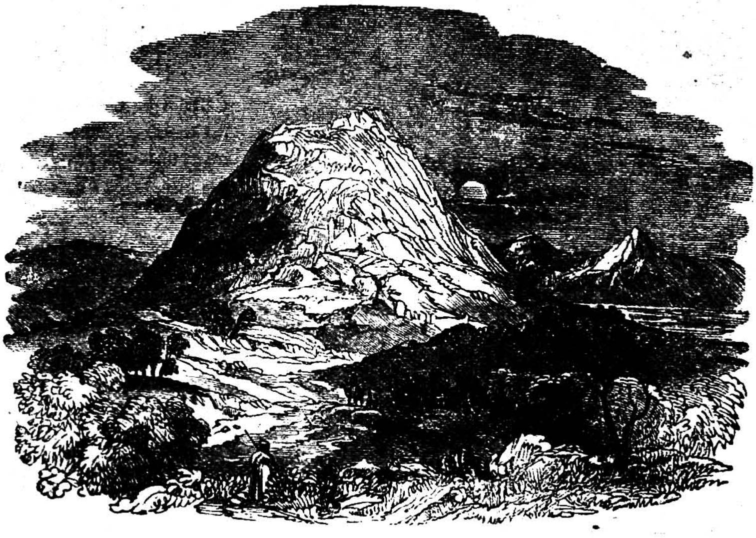
[1] Exodus xii. [2] 1 Kings xvi. 23, 24. [3] 2 Kings vi. 26, 29. [4] 2 Kings xviii. 9, 10. [5] Acts viii. 1, 25.
[6] Gen. xxxvii. 12-17. [7] Gen. xxxvii. 14, 28.

Jezreel.

Jezreel lies about 12 miles north-east of Dothan, and stands on a low flat-topped hill at the foot of the western extremity of Mount Gilboa, and east of the great plain of Esdraelon. Ahab resided here and built an ivory palace.[1] The temple of Astarte, the moon-goddess, had 400 priests supported by Jezebel.[2] Here was Naboth's vineyard which Ahab coveted, and Jezebel gave to him stained with innocent blood.[3] It was over this plain that Jehu came driving furiously[4]; here too was Jezebel cast down from the window, and left to be devoured by pariah dogs.[5] The modern village contains only a few flat-roofed mud huts.

The Plain of Jezreel or Esdraelon and Mount Tabor.

This Plain is one of the largest in Palestine. It runs north-west from the Mountains of Gilboa in the east to the Mediterranean. It is calculated to be 50 miles long, and 20 broad. It includes the basin of the river Kishon, and Mount Tabor, a conical mountain clothed to the summit with grass or forest, stands almost alone at the north-east corner of the plain. The Carmel range forms the south-west boundary for 15 miles, jutting into the sea at the south end of the Bay of Acre.



MOUNT TABOR.

There have been many battles on this plain. Jabin, king of Hazor, had for 20 years greatly oppressed the northern tribes. The latter rose under Deborah the prophetess and Barak, and encamped on Mount Tabor. Sisera, the general of Jabin, was encamped at the foot of Carmel with 900 chariots of iron. At a signal from Deborah, Barak descended with 10,000 men, and totally defeated Sisera with all his chariots. The river Kishon, swollen by rain, swept the survivors away. Sisera fled on foot, but was afterwards killed by Jael, the wife of Heber.[6]

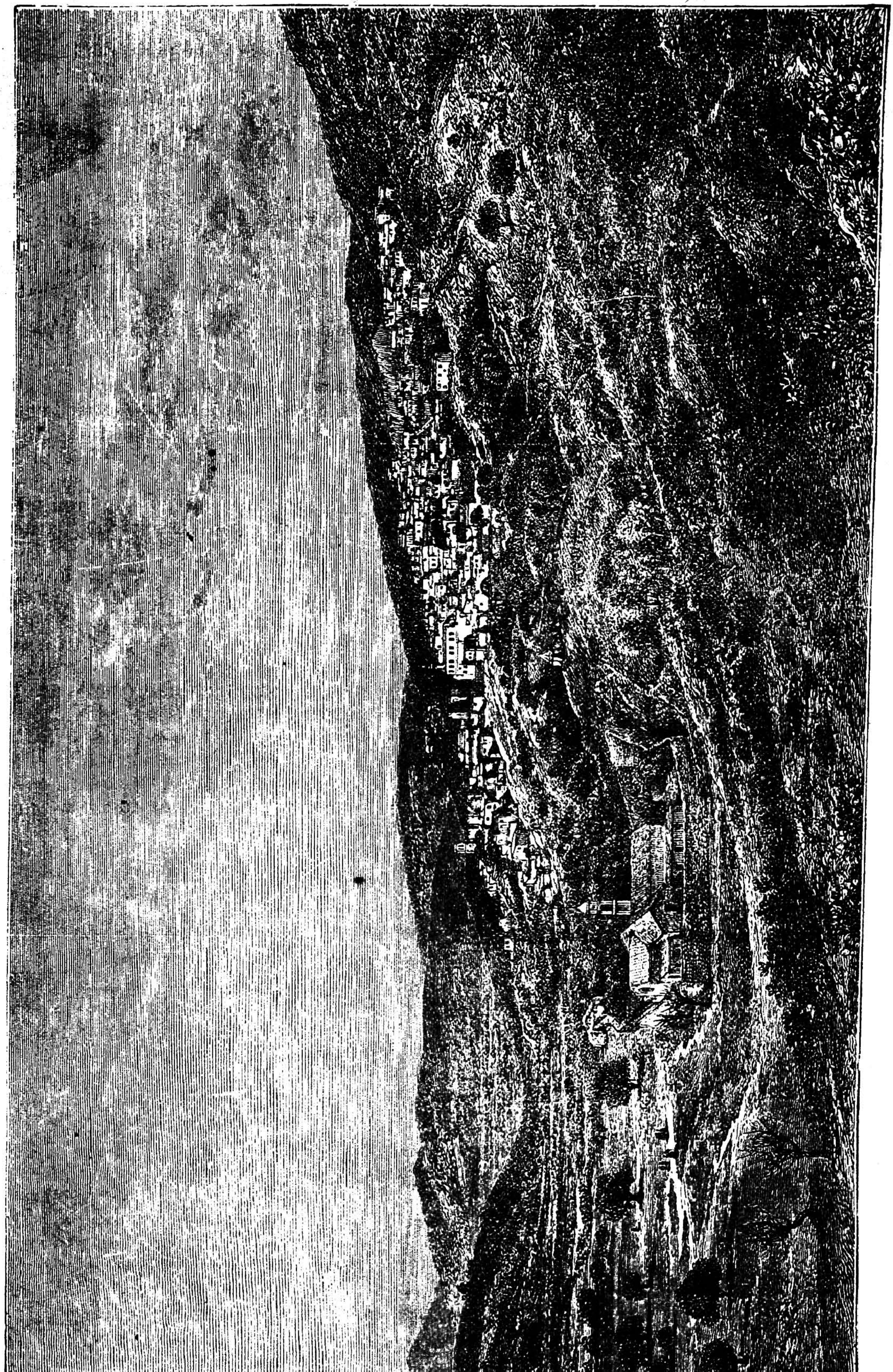
Not very long afterwards the Israelites were so oppressed for 7 years by the Midianites that they fled to caves and dens in the mountains. When the Midianites and their allies were encamped, numerous as grasshoppers, in the valley of Jezreel, God raised up a deliverer in Gideon. With only 300 men, having trumpets and lamps in empty pitchers, he came at night to the camp of the Midianites. At a signal, the men blew the trumpets, broke the pitchers, and held the lighted lamps in their left hand, crying, "the sword of the Lord and of Gideon." The Midianites awoke frightened with the thought that each trumpet meant a troop of warriors: they fled in confusion, and great numbers were slain.[7]

It was on a part of this plain that Josiah, King of Jerusalem, insisted on fighting with Pharaoh-Necho, king of Egypt, who had landed with his army in the Bay of Acre in order to reach the Euphrates. Josiah was killed at *Megiddo*, and brought dead by his servants in a chariot to Jerusalem to be buried in his own tomb.[8]

The Crusaders, who sought to wrest Palestine from the Turks, and Napoleon Bonaparte both fought on this plain.

Esdraelon is the modern name of the Plain. There is a splendid view from the top of Tabor.

[1] 1 Kings xxii. 39. [2] 1 Kings xviii. 19. [3] 1 Kings xxi. [4] 2 Kings ix. 20. [5] 2 Kings ix. 30-37
[6] Judges iv. v. [7] Judges vii. [8] 2 Kings xxiii. 29, 30.



NAZARETH.

Gilboa.

Gilboa *(bubbling spring)* is a mountain range on the east side of the plain of Esdraelon, running 10 miles, north-west and south-east, and rising over the city of Jezreel. It is mentioned in Scripture only with the defeat and death of Saul and Jonathan by the Philistines.[1]

Nain.

Nain was a town on the northern slope of the hill Moreh. It is now a small village with a mound and heaps of rubbish. A steep path leads up the hill-side to a group of rock-hewn graves, marking the site of the ancient burial place of the town. It was on this very path the Lord Jesus Christ and His disciples met a funeral procession, a widow following the bier of her only son. Jesus said to the dead, "Young man, I say unto thee, arise," and "he that was dead stood up, and began to speak."[2]

Nazareth.

Nazareth lies a few miles north-west of Mount Tabor. It stands on the western side of a valley, and rises a little way up the slope of a hill. One fountain seems to have been the main if not the only source of water-supply for the inhabitants. It was to this fountain that Mary, the mother of Jesus came, day by day, among the village maidens to fill her pitcher. At Nazareth the Angel Gabriel appeared to Mary and foretold the birth of her son.[3] The fear of a cruel king drove Joseph and Mary to Nazareth, and there Jesus was brought up. Till He began His public ministry, no event in His history is recorded except the journey to Jerusalem.[4]

After the baptism of Jesus and His teaching in Galilee, He came to Nazareth, and, as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. His words excited such anger that those who heard Him "thrust Him out of the city, and led Him to the brow of the hill whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them went away."[5]

The Saviour was called, "Jesus of Nazareth," because He had lived there so long. The city was small and despised. "Can any good thing come out of Nazareth ?" asked Nathanael.[6]

In the time of Christ the hills around were no doubt terraced and cultivated to their summits. They are now bare, but they yield pasture for flocks of sheep and goats. Jesus, in one of His addresses, speaks of the separation of the sheep and goats.[7] The goats travelling faster than the sheep and thriving on a scantier vegetation, are driven to the mountain tops, while the sheep feed on the richer herbage below.

The town now contains about 5,000 inhabitants, mostly Christians. Two monasteries, one of the Greek, the other of the Latin rite, contain a large number of monks.

FOUNTAIN AT CANA.

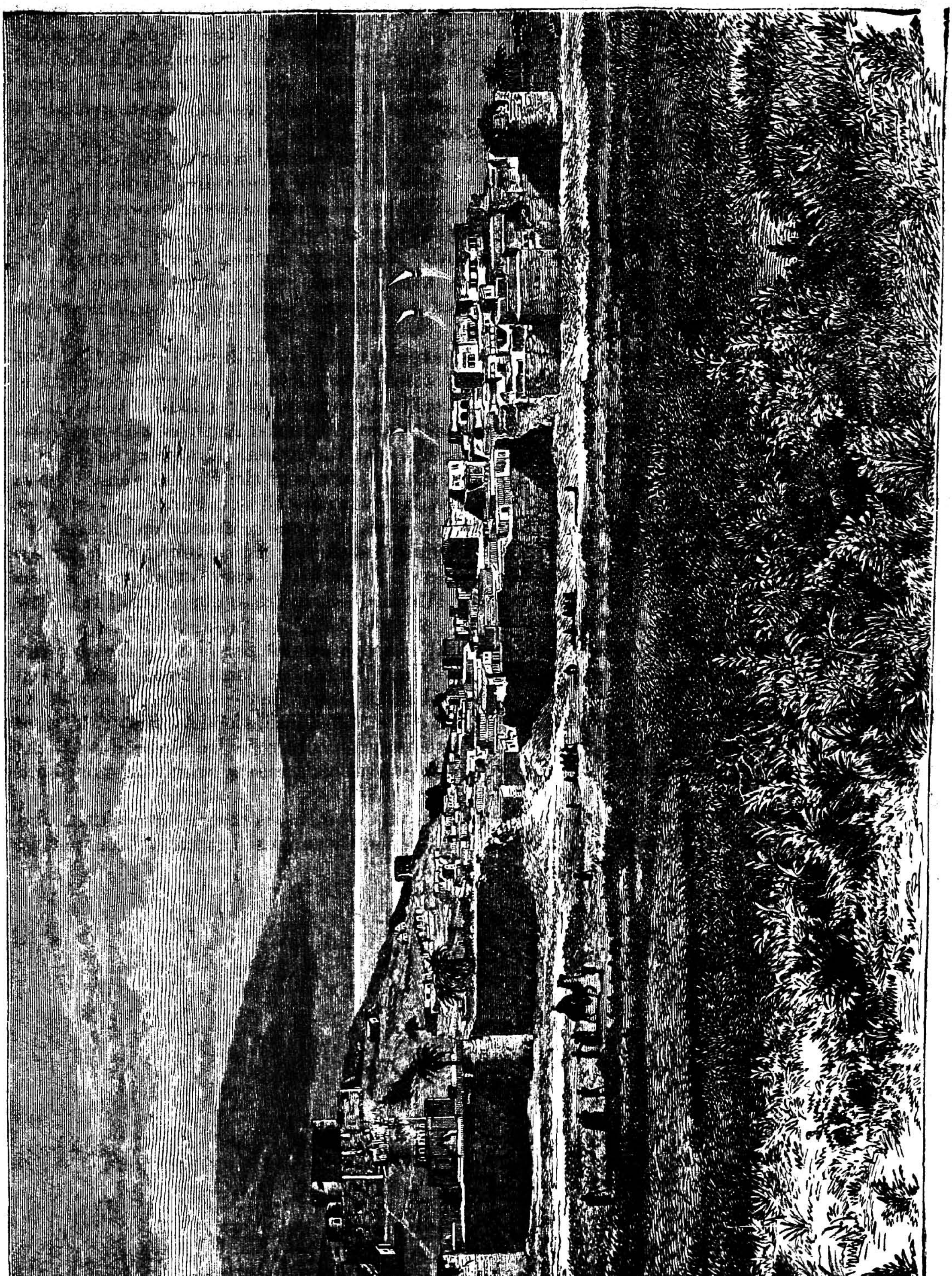
Cana of Galilee.

Cana of Galilee was a small town, near Nazareth. Here Jesus Christ performed His first miracle of turning water into wine.[8] A fine fountain, called 'Ain Kana, not far from Nazareth, may have been close to the city.

The Lake of Tiberias or Sea of Galilee.

Travelling north-east from Nazareth across a broken table-land, we come to the hills which enclose the Lake of Tiberias. On reaching the summit, a steep descent leads down to it, a thousand feet below us. The clear blue waters lie in a deep basin more than 600 feet below the level of the sea. The Lake is about 13 miles long, and 6 or 7 broad at its widest part. It

[1] 1 Sam. xxxi. [2] Luke vii. 11-15. [3] Luke i. 26-38. [4] Luke ii. 40-52. [5] Luke iv. 16-30. [6] John i. 46. [7] Matt. xxv. 33. [8] John ii. 1-11.



TIBERIAS ON THE SHORE OF THE LAKE.

is shaped somewhat like a mango. On the east the steep white or tawny cliffs, scared with many torrent beds, rise to a flat table-land. On the west the slopes are more gradual. On the north, the shore rises up to the grey mountains of Safed, and is studded with blocks of rock, covered in spring with great thistles which bury the ruins from sight. On the north-west, the little plain of Gennesaret is remarkable for its abundant streams of water. The south of the Lake opens into the valley of the Jordan.

In the Old Testament the Lake is called the *Sea of Chinnereth,*[1] from an old city which stood on its shores. In the New Testament it is called the *Lake of Gennesaret,*[2] from the plain above mentioned; the *Lake of Tiberias,*[3] from a city on the south-western shore; and the *Sea of Galilee,*[3] from its position in the district of that name.

The water of the Lake is clear and pleasant. The river Jordan flows through the middle. The water is deep. Though small, the Lake is subject to sudden storms, which sweep down from the hills by which it is surrounded. The banks are fringed with oleanders and other flowering shrubs.

The Lake is remarkable as the scene of many events in the life of Jesus Christ. At that time its shores are well cultivated, and abounded with different kinds of fruit trees; on the Lake there were hundreds of fishing and trading boats; the shores were studded with cities.

Tiberias, which gave its name to the Lake, was rebuilt by Herod Antipas who put John the Baptist to death, and was called Tiberias after Tiberias the Roman Emperor, his patron. Herod had a palace in it roofed with gold, and containing statues of the Roman gods. Jesus was often near this city, but it is not mentioned that He ever entered it. For many centuries it was considered one of the most holy of the Jewish cities. To the present time it contains a number of Jews, wearing seedy old clothes and dingy black felt hats, every man having a curl of hair hanging down on each side of the face. The town is very filthy. The Arabs have a proverb that, 'the king of the fleas lives at Tiberias'—they are so numerous. It is now the only city on the shores of the Lake.

Magdala was a town north of Tiberias, and at the south end of the plain of Gennesaret. The name means a "tower." It was the city of Mary Magdalene, and here Jesus Christ landed after feeding the multitude on the opposite bank. Mary Magdalene, on whom Jesus had performed a wonderful cure, ministered to Him of her substance, stood by His cross, went to His sepulchre, and was the first to welcome Him when He rose from the dead.[4] At present there are only the ruins of a tower, and heaps of rubbish, among which 20 mud-built cottages stand.

Capernaum, Chorazin, and Bethsaida were three cities on the northern end of the Lake. The exact position of Capernaum is disputed. It is generally supposed to have been not far

FISHERMAN IN THE LAKE OF TIBERIAS.

[1] Numbers xxxiv. 11. [2] Luke v. 1. [3] John vi. 1. [4] Luke viii. 2, 3; Mark xv. 40; John xx. 1-18.

west of the Jordan inlet. Jesus Christ was so often in it that it is called "His own city."[1] Here He commenced His public ministry, and often taught in the synagogue.[2] Here He healed Peter's wife's mother[3]; the nobleman's son[4]; the centurion's servant,[5] and raised from the dead the ruler's daughter.[6] The ruins of a synagogue are still visible. CHORAZIN stood on a hill about 2½ miles north of the supposed site of Capernaum. The remains of the houses are partly in a shallow valley, partly on a rocky spur. BETHSAIDA, "house of fishing," was the city of Andrew, Peter, and Philip.[7] Its position is uncertain.

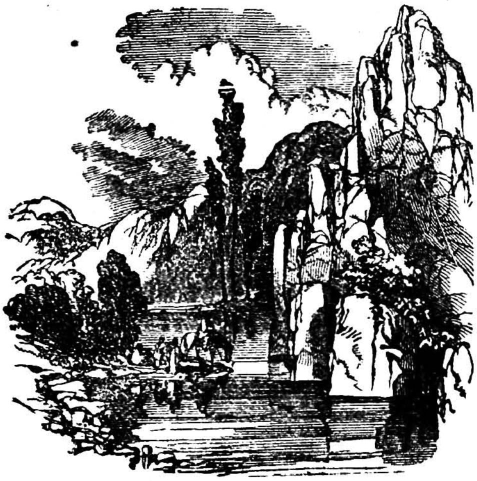
In these three cities Jesus had performed great miracles; but on account of unbelief they were to be destroyed.[8] Only a few ruins mark the places where it is supposed they stood. They are an awful warning to those who refuse or neglect God's offered salvation through Jesus Christ.

On the eastern shore of the Lake there is generally some space between the mountains and the water; but nearly opposite Tiberias there is a cliff down which it is supposed the swine ran violently and were drowned.[9] There was a large city, called GADARA, not very far off, and the district was called the COUNTRY OF THE GADARENES.

The Lake of Tiberias still abounds with fish, and there are a some fishermen; but a few years ago, there were only two old boats on the whole Lake. Things, however, will gradually improve.

SOURCE OF THE JORDAN.

The JORDAN, the largest river in Palestine, rises in Hermon, a lofty mountain in the north-east. It is formed by the junction of three streams. The farthest source is on the west side of Hermon, 1700 feet above the level of the sea. At BANIAS, the old CÆSAREA PHILIPPI, on the south side of Hermon, the water gushes from under a rock, and soon forms a considerable stream. The third source is a few miles to the eastward. Soon after the junction of the three streams, the river enters the swampy lake HULEH, called THE WATERS OF MEROM or *high waters*,[10] because situated higher than the other lakes of Palestine. It is nearly about the level of the Mediterranean, while, as already mentioned, the Lake of Tiberias is 600 feet below it. Lake Huleh is about 4 miles long, but a great part of it is dry except after the melting of the snows. It is fringed with a dense border of reeds, and is the haunt of numerous waterfowl. The water is slimy, but it abounds in fish. From it the Jordan falls rapidly through a narrow uninhabited valley till it enters the Lake of Tiberias, a distance of about 10 miles.



NEAR THE FORDS OF THE JORDAN.

It was near Lake Huleh that Joshua, after conquering Central and Southern Palestine, fought his third and last great battle with the Canaanites. Jabin, king of Hazor, a town in the mountains of Northern Palestine, rallied around him all the chiefs who had not yet yielded. These chiefs, "with horses and chariots very many," came and pitched together at the waters of Merom to fight against Israel. It was doubtless the multitude of their horses and chariots which led them to select this plain as their battle-field. Joshua suddenly came upon them, and chased them across the hills where their horses and chariots could only be a hindrance, and where they were utterly destroyed.[11] The whole land was now secured to the Israelites to the foot of Lebanon.

CÆSAREA PHILIPPI was so called from a temple here dedicated to Augustus Cæsar, and from Philip, the son of Herod the Great, who built the city. In the neighbourhood of this city Jesus Christ had the conversation with His disciples in which Peter confessed that He was the Son of God.[12]

[1] Matt. ix. 1. [2] John vi. 59. [3] Matt. viii. 14. [4] John iv. 46; [5] Matt. viii. 5, 6. [6] Matt. ix. 18-25. [7] John i. 44. [8] Matt. xi. 23. [9] Mark v. 1—13. [10] Joshua xi. 5 [11] Joshua xi. [12] Matt. xvi. 13.

Dan.

Dan is often mentioned in Scripture as the northern extremity of Palestine, as Beersheba was the southern limit. It lay to the west of Cæsarea Philippi. It was originally a colony from Sidon, and was called Laish or Leshem. The Danites seized it, and gave it the name of Dan.[1] *Dan* in Hebrew, like *Kadi* in Arabic, means judge. There is still a mound, called Tell-el-Kadi, *the Mound of the Judge.*

Mount Hermon.

This mountain, three times the height of any in Palestine south of it, is on the north-eastern frontier. It rises to the height of 9,200 feet, and its snowy dome-like summit is a conspicuous object in many parts of the country. The lower ridges are of sandstone, and the upper of hard limestone. The slopes are covered with vineyards, which are watered by snow upon the summit always melting, forming rills which go dashing down the sides of the mountain. Hermon was remarkable for its dew. "As *the dew* of Hermon."[2]

In old times the mountain was called *Sirion* and *Shenir,*[3] both words meaning a *breastplate.* These names were given to it because its rounded glittering top, as the sun shone upon it, seemed to suggest the idea of a breastplate. It was also anciently called *Sion,*[4] meaning *high*—a very appropriate name. The Arabs call it *Jebel esh Sheik,* the "Chief Mountain." Moses saw it from Mount Nebo in the south, and it seemed so beautiful that he spoke of it as "that goodly mountain."[5]

It is believed that the Transfiguration of Jesus Christ, when "His face did shine as the sun and his raiment was white as light," took place on Hermon. There a bright cloud overshadowed Jesus and His three disciples, Peter, James, and John, while a voice said, "This is my beloved Son in whom I am well pleased; hear ye Him."[6]

EASTERN PALESTINE.

The parts of the country hitherto described have been chiefly in the centre, from north to south. The Eastern Districts will now be briefly noticed, beginning from the north.

Bashan.

The district of Bashan lies east of the Sea of Galilee. It is a mountainous country; the highest peaks wooded to their summits, while the valleys contain the richest pasture. In ancient times it was noted for the great size of its oak trees,[7] and for its fine cattle.[8] It was originally the *Land of Giants,* the territory of Og, King of Bashan.[9] He was utterly defeated by Moses, and his threescore cities were taken.[10] There are still the remains of buildings suited to a race of giants. The walls are generally from 5 to 8 feet thick, built of large squared blocks of hard rock; the roofs of the same material, hewn like planks, and reaching from wall to wall. The very doors are of stone, hung upon pivots.

Bashan was allotted to the half tribe of Manasseh. In New Testament times two districts of it, Iturea and Trachonitis, were under Philip, the brother of Herod, tetrarch of Galilee.[11] Decapolis (ten cities), to the south-east of the Sea of Galilee, denoted ten cities, inhabited apparently by Greeks. This probably accounts for the herds of swine at Gadara, as Jews would not have kept them.[12]

Gilead.

Gilead lay to the south of Bashan, and north of the river Jabbok. Like Bashan, it is a mountainous region. It abounds with trees—the olive in the lower parts, the pine and the oak higher up. The grass is luxuriant, interspersed with wild flowers, while the song of birds adds to the pleasantness of the scene. In ancient times it was famed for its spices and its balm used in healing.[13]

[1] Joshua xix. 47. [2] Psa. cxxxiii. 3. [3] Deut. iii. 9. [4] Deut. iv. 48. [5] Deut. iii. 25. [6] Matt. xvii. 1-5. [7] Isa. ii. 13. [8] Psa. xxii. 12. [9] Deut. iii. 3. [10] Deut. iii. 1-5. [11] Luke iii. 1. [12] Luke viii. 37; Mark vii. 31. [13] Gen. xxxvii. 25; Jer. viii. 22.

Several great men belonged to this region. Among them was Jair who judged Israel for 22 years and had 30 cities;[1] Jephthah, who delivered Israel from the oppression of the Ammonites;[2] Barzillai, who befriended David when he fled from his son Absalom;[3] and the prophet Elijah the Tishbite.[4]

GILEAD contained two noted cities—JABESH GILEAD and RAMOTH-GILEAD. The inhabitants of the former would not aid the other tribes in punishing the Benjamites, so they were all cut off by the sword except 400 young women who were married to the men of Benjamin.[5] When Nahash, King of the Ammonites, required that the right eyes of the inhabitants of Jabesh-Gilead should be thurst out, they were delivered by Saul.[6] For this benefit they showed their gratitude by rescuing the bodies of Saul and Jonathan when exposed by the Philistines.[7]

RAMOTH-GILEAD, (the height of Gilead), situated not far from the Jabbok, was the residence of Jephthah, mentioned above. It was taken by the Syrians in the reign of Ahab, and was the scene of a battle between the two, in which Ahab was mortally wounded.[8]

Gilead was allotted to the tribe of Gad. In New Testament times it was included under PEREA.

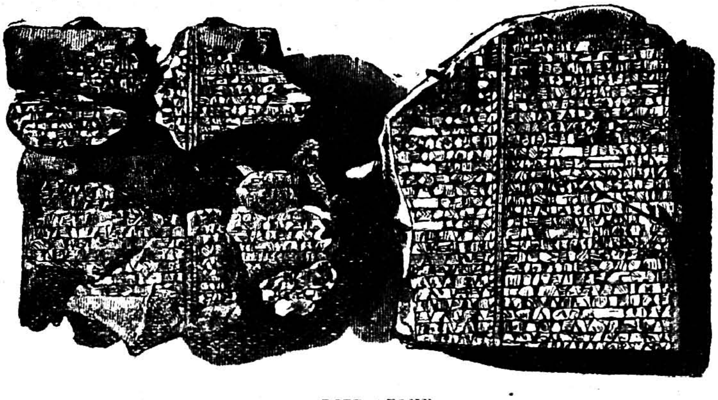
SOUTHERN DISTRICTS.

The AMMONITES, descended from Ammon, a son of Lot, occupied a tract of country south-east of Gilead. Their capital was RABBOTHH-AMMON, *Ammon the Great,* also called "the city of waters." It was attacked by David because the king had insulted his messengers. While besieged by Joab, David's captain, Uriah was treacherously slain. When the city was taken by David, the inhabitants were cruelly put to death.[9] Rock cut tombs still mark the site of the city.

THE MOUNTAINS OF ABARIM lay east of the northern end of the Dead Sea. The most noted peak is *Nebo,* or *Pisgah,* from which Moses viewed the Promised Land before his death. It lies opposite Jericho.[10]

The AMORITES, '*hill men,*' occupied several parts of the country east of the Jordan. *Heshbon* was the capital of King Sihon, when the Israelites wished to pass through his country on their way to Canaan. As he refused, they attacked him and took all his cities from the river Arnon to the Jabbok.[11] Heshbon was noted for its wells and fish ponds, cut out of the rock.

MOAB was another son of Lot. The Moabites, his descendants, occupied the country south-east of the Dead Sea. The plains of Moab are bare, dry, and treeless, but the mountain slopes, which run down with bold spurs, are divided by deep ravines, in which brooks are flowing all the year round. The northern part is the best pasture land in Palestine. In the time of the Judges, during famines people sometimes resorted to Moab, as in the case of Naomi.[12] The *Arnon,* in the land of Moab, is the principal river which flows into the Dead Sea on the east side. *Ar* was the capital. It was also called *Rabbah,* or the capital. Fallen pillars and ruined heaps betoken its former greatness. *Kir-Moab,* 'the town of Moab,' or *Kir-hareseth,* 'brick town' was the chief fortress.[13] It stands on the brow of a hill with deep ravines on the three sides. It has still a population of about 8,000. After the death of Joshua the Israelites were subject to Eglon, King of Moab, for 18 years; but were delivered by Ehud.[14] Saul and David were both engaged in war against the Moabites, and for a time they were subdued. After the death of Ahab, Moab rebelled



MOABITE STONE.

[1] Judges x. 3, 4. [2] Judges xi. 8. [3] 2 Sam. xvii. 27. [4] 1 Kings xvii. 1. [5] Judges xxi. 8. [6] 1 Sam. xi. 1-4. [7] 1 Sam. xxxi. 8-13. [8] 1 Kings xxii. 29. [9] 2 Sam. xi., xii. [10] Deut. xxxiv. 1-6. [11] Numbers xxi. 21-26. [12] Ruth. [13] Isa. xv. 1. [14] Judges iii. 12-30.

against Israel. The king was named Mesha. When attacked and the battle was too sore for him, he took his eldest son that should have reigned in his stead and offered him as a burnt-offering on the wall of the city.[1] In 1869 a stone was found with an inscription beginning, "I am Mesha, son of Chemoshgad, King of Moab." Then follows an account of his battles and the towns which he took. The stone seems to have been set in the temple of Chemosh in Dibon, in the ruins of which city it was found. It shows that the art of writing was known as early as 877 B. C. to the tribes surrounding Israel. It was aferwards broken, but fragments have been preserved.

Among the mountains on the eastern side was the ancient Castle of *Machærus*, in which John the Baptist was beheaded. Among the ruins are two dungeons, one of them very deep, have been discovered. Small holes are still visible where staples of wood and iron had once been fixed to confine prisoners.

WESTERN PALESTINE.

An account will now be given of the principal places on the western coast of Palestine, bordered by the Mediterranean, from the south north-ward.

PHILISTIA.

PHILISTIA included the south-west of Palestine. It was peopled by the Philistines, "emigrants" from Egypt, and Philistia was under the rule of the Kings of Egypt as late as the times of the Judges. When Joshua invaded Canaan, the Philistines were under five lords.[3] With the Israelites, the Philistines were, from the beginning, in perpetual war. Many battles between them are recorded in the history of Saul and David. Some of the principal cities will be noticed.

GAZA, the most southern point in the sea-coast of Palestine, is one of the oldest towns in the country. For a time it was held by the tribe of Judah, but it was soon regained by the Philistines, who retained it ever afterwards. The place is famous in Bible history as the city whose gates Samson carried off, and where he pulled down a temple, burying himself and all the people it contained in its ruins.[4] It was taken by Alexander the Great, and it has still about 15,000 inhabitants.

ASCALON lay 5 miles to the north of Gaza, on the coast. It does not appear ever to have belonged to David or Solomon. Herod the Great adorned it with many buildings. In the time of the Crusades it is taken by the Christians, chiefly through the valour of Richard the 1st of England, but was afterwards retaken by Saladin, who reduced it to ashes. The prophet Zechariah foretold, "Ashkalon shall not be inhabited" (ix. 5). Not a human being occupies this ancient city, whose ruins may be seen all around.

ASHDOD stood on a red sandhill, a little to the north of Ascalon. Here was the temple of *Dagon*, the principal god of the Philistines. The name means *fish*. The idol was represented as a large fish with a human head, somewhat like the Matsya Avatara of Vishnu.

When the ark of God was taken by the Philistines, it was brought to Ashdod, and put in the temple of Dagon. Next morning Dagon was found fallen on his face before the ark, its head and palms of its hands cut off; so the people of Ashdod sent it away.[5] The walls of this city were broken down by Uzziah,[6] and it was taken by Sargon king of Assyria.[7] By the Greeks Ashdod was called *Azotus*. Here Philip was found after his conversation with the Ethiopian eunuch.[8]

GATH stood on a white chalk cliff about 12 miles south-east of Ashdod, on the edge of the Philistine plain. To this city belonged Goliath, the giant who challenged the Israelites to fight; but who was overcome by David with his sling and 5 stones out of a brook.[9] David twice sought refuge from Achish, a Philistine king of Gath, when Saul sought his life.[10] During the wars it was taken and retaken. The walls were broken down by Uzziah,[11] and it is no more mentioned afterwards in Bible History.

[1] 2 Kings. i. 1. [2] 2 Kings iii. 26-37. [3] Joshua xiii. 3. [4] Judges xvi. [5] 1 Sam. v. 1-8. [6] 2 Chron. xxvi. 6. [7] Isa. xx. 1. [8] Acts viii. 40. [9] 1 Sam. xvii. [10] 1 Sam. xxi. 10-15; xxvii. 1-7. [11] 2 Chron. xxvi. 6.

Ekron lay inland to the north-east of Ashdod. After the ark had been taken from Ashdod to Gath, it was sent to Ekron, where the people also were smitten by disease, and were glad to send it away.[1] Ahaziah, king of Judah, sent to Ekron, when sick, to enquire of Baal-zebub (lord of flies), worshipped by the Philistines, whether he should recover.[2]

The West Coast.

Joppa, now Jaffa, the port of Jerusalem, lies on the coast, north-west of that city. A reef of sharp jagged rocks, over which the surf breaks fiercely, runs parallel with the shore. A

JAFFA.

narrow opening admits boats to the harbour inside. The water is smooth, but it is too shallow for ships which must anchor without. The town is situated on a hill, and comes close down to the beach. A rich fertile plain stretches for 10 or 12 miles inland. Then a range of hills bounds the view.

The cedar wood for building the Temple of Solomon was sent here by Hiram, King of Tyre.[3] Here Jonah, "flying from the presence of the Lord," found a ship about to sail to Tarshish, "so he paid the fare thereof, and went down into it."[4] Here "widows stood weeping and showing the coats and garments which Dorcas had made whilst she was yet with them."[5] On the shore stood the house of Simon the tanner; where Peter was taught by vision that Jewish exclusiveness was to end, and that henceforth he should call "nothing common or unclean."[6]

Here Napoleon Bonaparte infamously shot 4,000 Turkish troops who had surrendered as prisoners of war. The population of Jaffa is about 8,000 but it will increase.

Railway to Jerusalem.—This railway, 54 miles in length, was opened in 1892. There are 5 stations between Jaffa and Jerusalem. Crossing the plain of Sharon, the first station is *Lod*, the *Lydda* of the New Testament, situated amongst palms. Here the Apostle Peter healed Æneas of the palsy.[7] The next station is Ramleh, where there are not less than 12 square miles of orange groves. The Jerusalem station is 2,435 feet above the sea level. Hence the railway rises rapidly towards that city. It is constructed on the narrow guage, and the journey occupies about 3 hours.

The Plain of Sharon lay along the coast north of Joppa. The name means "plain." It was famed for its fertility and beauty. Its fields bore rich harvests; groves of olives and palms were interspersed; in spring in many places it was covered with a profusion of flowers. In the Song of Songs, "I am the Rose of Sharon"[8] is the symbol to express the highest ideal of grace and beauty. Formerly it was studded with cities and villages; now "Sharon is like a wilderness."[9] A few years ago there were only a few wretched hamlets of mud huts. But it will not be so always; once more "Sharon shall be a fold for flocks."[10]

Cæsarea was on the coast, about 32 miles north of Joppa. It was built by Herod the Great to be a monument of his power and magnificence. A breakwater was run out into the sea to afford a safe harbour for shipping. It was a city of palaces, theatres, and other public buildings. A temple to Augustus Cæsar, in honour of whom the city was named, rose on an eminence within the walls, containing beautiful statues. It was for a time the chief city in Palestine, and the residence of the Roman Governor.[11] Some of the most memorable incidents in the Acts of the Apostles occurred at this place. Here Cornelius, the first heathen convert to Christianity, resided.[12] The apostle Paul was repeatedly at Cæsarea. The last time he was sent there by Claudius Lysias, the chief captain at Jerusalem, and he remained

[1] Sam. v. 10. [2] 2 Kings i. 1-16. [3] 2 Chron. ii. 16. [4] Jonah i. 3. [5] Acts ix. 36-43. [6] Acts x. 1-18. [7] Acts ix 33-35. [8] Song ii. 1. [9] Isa. xxxiii. 9. [10] Isa. lxv. 10. [11] Acts xxiii. 33. [12] Acts x.

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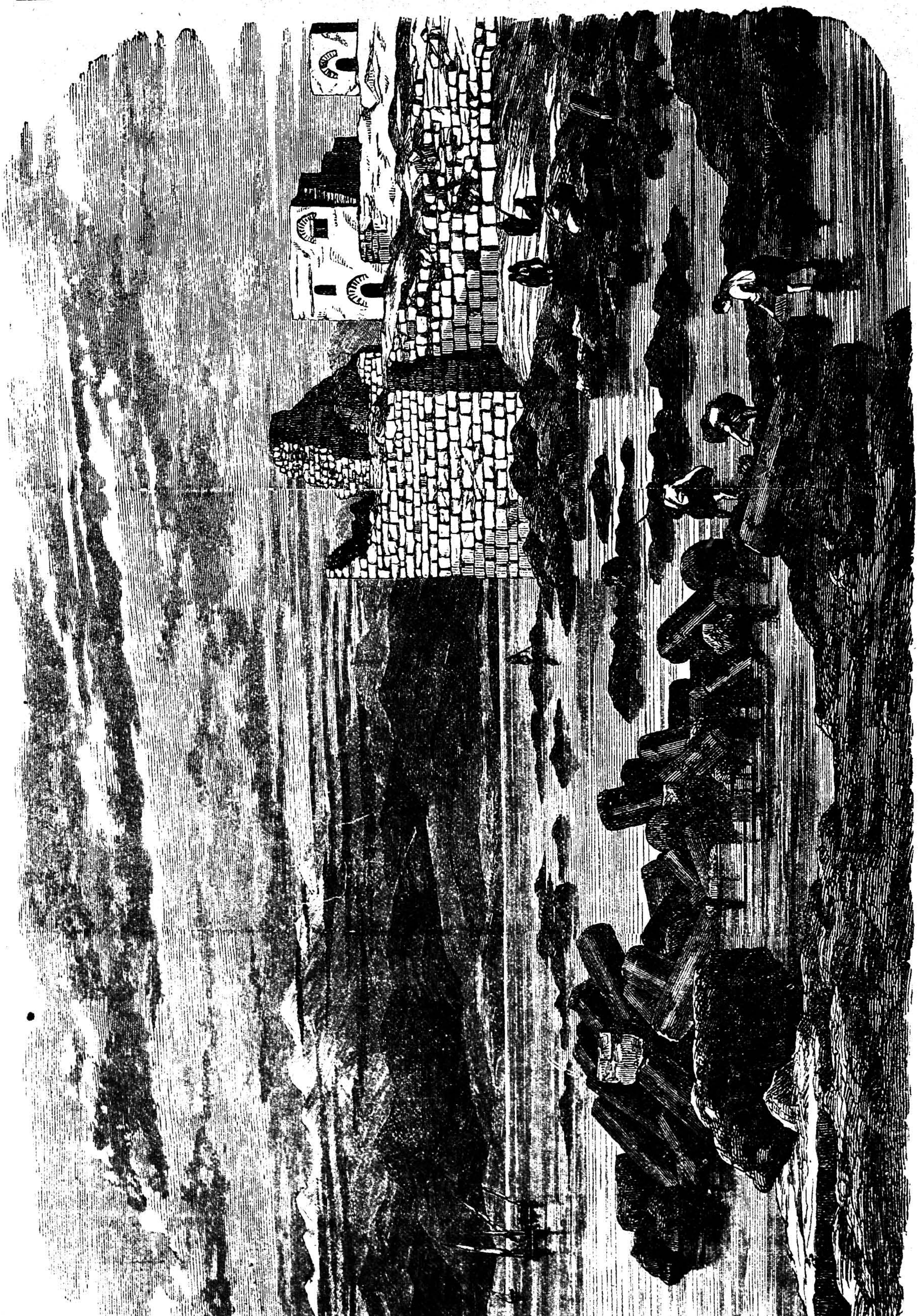
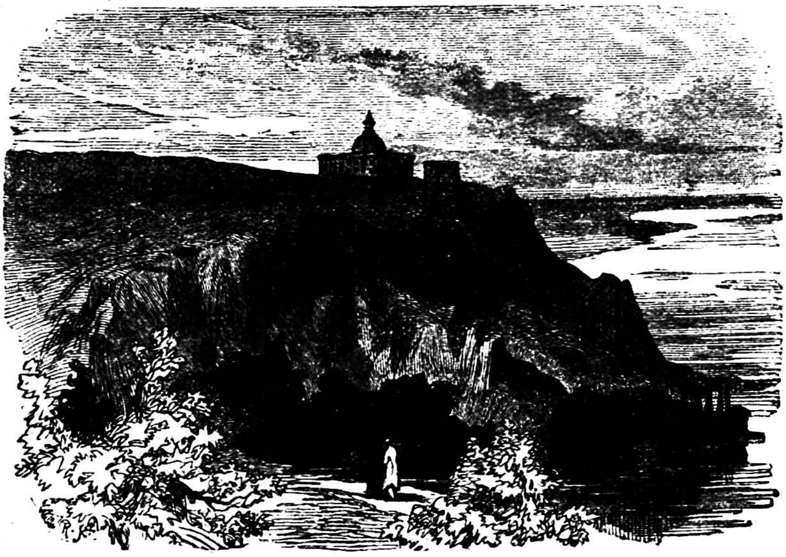


RUINS OF CÆSAREA.

there in imprisonment for two years.[1] It was at Cæsarea that he defended himself before Felix, Festus and Agrippa, and appealed to Cæsar, in consequence of which he was sent to Rome.[2] From the sandy bay of Cæsarea, Paul embarked in a Greek ship for Italy.[3]

Cæsarea was inhabited both by Greeks and Jews. . The disputes between them led to a general rebellion that occasioned the destruction of Jerusalem. In the beginning of the 12th century, Cæsarea was taken by the crusaders; but it was reconquered by Saladin at the end of the same century. It is now a miserable hamlet of fishers' huts, surrounded by stately ruins.

MOUNT CARMEL is a ridge stretching in a north-west direction for about 15 miles from the Plain of Esdraelon till it terminates at the Bay of Acre, forming its southern boundary. Some peaks are 1,700 feet above the sea. Its steep slopes are covered with forest and thick jungle, the dark colour of which makes the chain conspicuous among the surrounding white limestone mountains. At its foot the river Kishon enters the sea. The point near the sea commands a magnificent view on all sides.

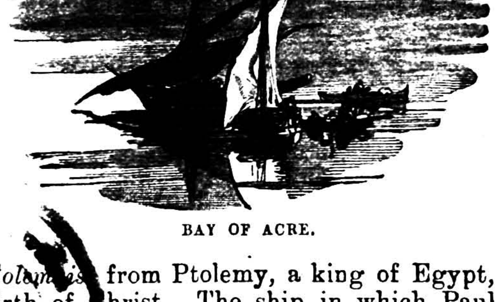


CARMEL.

Carmel abounds with caves. The prophets Elijah and Elisha found a frequent refuge among them. The peak is now called 'the place of burning.' Here Elijah challenged the priests of Baal to prove by fire from heaven that he was the true God; but there was no response, although they cut themselves with knives, crying, "O Baal, hear us." Elijah then offered sacrifice to the Lord, and fire from heaven consumed the whole burnt-offering. The people fell on their faces, exclaiming, "The Lord, He is the God." Down below is the river Kishon, to which Elijah told the people to take the prophets, and where he slew them. While Elijah prayed for rain on the top of Mount Carmel, he told his servants to look out towards the sea. At first he saw a little cloud rising from it, "like a man's hand;" but it swelled till "the heaven was black with clouds, and there was a very great rain."[4]

The building on the top of the mount in the picture is the Convent of St. Elias, where some Roman Catholic priests reside.

HAIFA is a small port, in the south of the Bay of Acre, sheltered by Mount Carmel. From Haifa a railway to Damascus, 124 miles in length, is in progress. It crosses the plain of Esdraelon, passes near Nazareth, crosses the Jordan south of the Sea of Galilee, and thence proceeds in a north-east direction to Damascus.



BAY OF ACRE.

ACCHO, now ACRE, is situated at the northern extremity of the Bay of Acre. It was one of the cities from which, the Israelites could not expel the Canaanites.[5] In later times it was called *Ptolemais* from Ptolemy, a king of Egypt, who seized upon it about a century before the birth of Christ. The ship in which Paul sailed when going to Jerusalem stopped a day at Ptolemais.[6] The emperor Claudius made

[1] Acts xxiv. 27. [2] Acts xxvi; xxvii. [3] Acts xxvii. 2. [4] 1 Kings xviii. 17-45. [5] Judges i. 31. [6] Acts xxi. 7.

25300

Ptolemais a Roman colony. In the seventh century it was conquered by the Arabs. During the crusades it was taken and retaken. When the crusaders left Palestine, Acre was the last place they abandoned.

Napoleon Bonaparte invaded Egypt and Syria, wishing to conquer India. Acre, besieged by him, was successfully defended by the English and Turks, in consequence of which he had to give up his design. In 1840 the walls of Acre were destroyed by an English fleet on account of Turkish massacres of Christians in Syria. Acre still contains several thousand inhabitants.

The foregoing concludes the account of PALESTINE. Some other countries mentioned in the Bible will now be described.

PHŒNICIA.

PHŒNICIA (land of palms) was a tract of country, lying to the north of Palestine, along the coast of the Mediterranean, and extending eastward to Lebanon. Its limits varied at different times. It may be said to have extended 200 miles northward from Acre, with an average breadth of 15 miles.

Conder says of the Phœnicians: "This strong and clever people, who in the later times had all the trade of the Mediterranean in their hands, are said to have come from the mouth of the Euphrates. They already traded with Egypt before the time of Moses, and it is probably to the Phœnicians that the introduction of the alphabet, not only into Palestine, but also into Greece, is due. We know that the Hebrews, at least as early as the days of Hezekiah (B. C. 726), and probably much earlier, together with the Moabites and the Phœnicians, used an alphabet which was so simple and practically useful, that it has gradually superseded the clumsy hieroglyphics of the Egyptians, and has spread in various forms westwards all over Europe, and in the East throughout Asia to India."* The Phœnician language very much resembled the Hebrew.

The Phœnicians, like the Hindus, were a very religious people. Every person bore a religious name, placing himself under the protection of some god or goddess; as Abibaal (Baal is my father); Baleazar (Baal protects). Each city was under the protection of some deity. The ships carried images of the gods at the prow. Their chief deities were Baal and Ashtoreth, supposed to represent the sun and moon, and Moloch. The religion had two horrible rites. Virgins prostituted themselves in the temples as a work of merit. Human sacrifice was another custom. In time of danger children were offered by their parents to Moloch. The large brazen image was heated to a glow by a fire placed within. The victims, placed by their parents in the arms of the image, rolled into the fiery lap below. First-born or only sons or virgin daughters were deemed peculiarly acceptable to the divinities. When Carthage, a famous city in Northern Africa founded by the Phœnicians, was besieged, 200 children of the noblest families were thus sacrificed.

MOLOCH.

The prophet Micah, in the Old Testament, thus describes the worship acceptable to God: "Wherewith shall I come before the LORD, and bow myself before the most high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

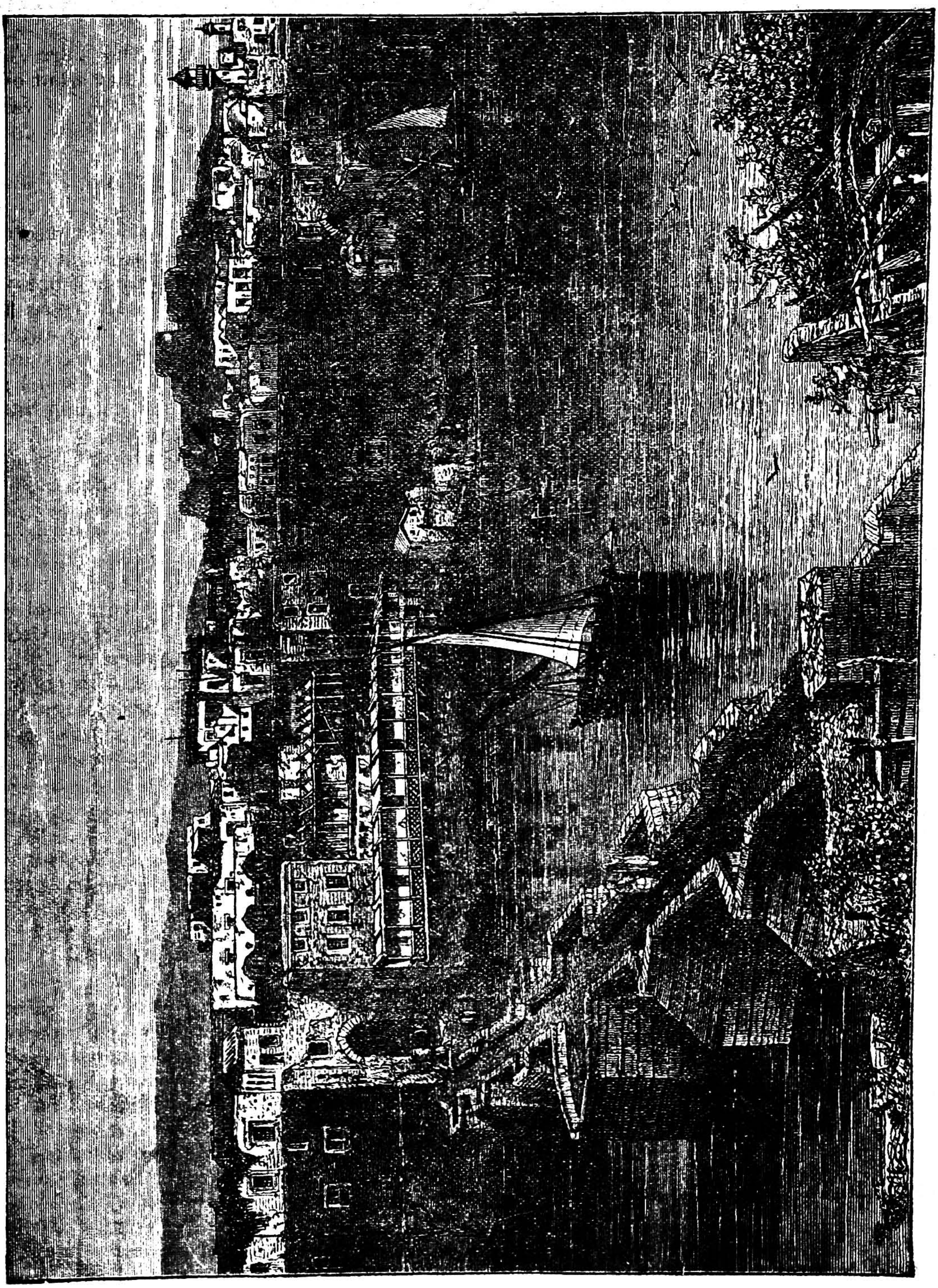
"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." vi. 6-8.

The two chief cities will now be noticed.

* Primer of Bible Geography, p. 69.

TYRE. There were two cities of this name. One of them was on the main land, and was called "Old Tyre;" the other was built on an island about half a mile from the shore.

Old Tyre was a rich and flourishing city in the days of Solomon. Even earlier, in the time of Joshua, it was called "the strong city, Tyre."[1] It was a seaport town, with a fine harbour. Most of the sailors in the world at that time belonged to Tyre. The



SIDON, NOW SAIDA.

[1] Joshua xix. 29.

ships of Tyre sailed to every port in the Mediterranean; some went even to Britain for its tin. In the markets of Tyre were to be found the choicest products of every country in the world—fine linen, spices, ivory, gold, silver and other metals, precious stones, &c.[1] It was called "the crowning city, whose merchants are princes."[2]

While Tyre was in the height of its prosperity, its ruin was prophesied by Ezekiel. He foretold that "they shall break down thy walls and destroy thy pleasant houses; and they *shall lay thy stones and thy timber and thy dust in the midst of the water.*"[3]

Nebuchadnezzar, king of Babylon, came with a great army, and besieged Old Tyre. The siege lasted 13 years. When the people found that the city would be taken, they went over in their ships to the island, where they built a new city. They carried everything of value from the old city and left it empty. Nebuchadnezzar was very angry; so he "broke down the walls and destroyed the pleasant houses," as the prophet had predicted.

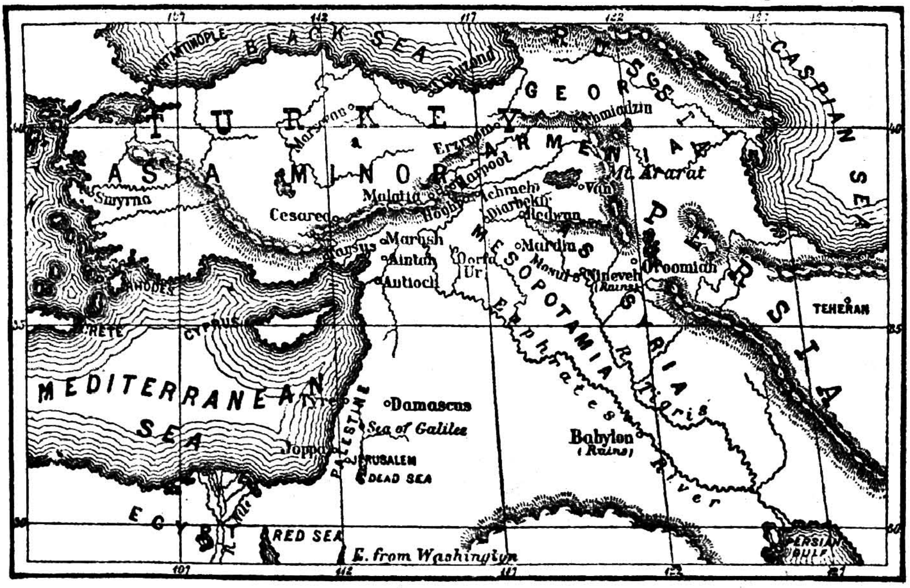
New Tyre became richer and stronger than the old city. Being on an island, an army could not reach it.

Some centuries later, when Alexander the Great was on his way to the East, he resolved to conquer the island city of New Tyre. As he had no ships, he set his army to build a road out into the sea to reach the island on which Tyre stood. In making this causeway he employed the ruins of Old Tyre. These were all carried away, and thrown into the sea. Thus were the words fulfilled, "Thy stones and thy timber shall be laid in the midst of the water." Alexander did not destroy the city, and it flourished for hundreds of years after. Its utter ruin, however, had also been foretold. God said he would make it "*like the top of a rock; a place to spread nets upon.*"[4] This also was fulfilled. For many years it was nothing but a miserable fishing village, called *Tsur*. It now contains about 4,000 inhabitants.

ZAREPHATH was a seaport about 15 miles north of Tyre. The name means *melting place for metals.* During a long famine in Israel, the prophet Elijah was miraculously supported by a widow here, whose son also he restored to life.[5] The place was called by the Greeks *Sarepta.*[6]

SIDON, or ZIDON, about 20 miles north of Tyre, was one of the oldest cities of Phœnicia. It is said to have received its name from Sidon, the eldest son of Canaan.[7] Sidon appears to have been older than Tyre, for the latter is not mentioned with it in Gen. x. 15-18; and is called her daughter.[8] In Joshua it is called "Great Zidon" (xi. 18). It prospered and was inferior only to Tyre, but its ruin was also foretold.[9] It was destroyed by Artaxerxes Ochus, king of Persia, 350 B.C. It was afterwards rebuilt, but it never rose to eminence.

The present city is called *Saida.* The harbour is choked up with sand, and its trade is inconsiderable. It is chiefly noted for its fruit.



WESTERN ASIA.

SYRIA.

SYRIA, in Hebrew ARAM (height), lay to the north of Palestine. Its limit varied at different times. Syria Proper was bounded on the north by Mount Taurus, on the east by the Euphrates and the Arabian desert, and on the west by the Mediterranean and Phœnicia. The area was about 30,000 square miles—about equal to that of the Central Provinces of India.

[1] Ezekiel xxvii. [2] Isa. xxiii. 8. [3] Ezek. xxvi. 12. [4] Ezekiel xxvi. 14. [5] 1 Kings xvii. 9-24. [6] Luke iv. 26. [7] Gen. x. 15. [8] Isa. xxiii. 12. [9] Ezek. xxviii. 21-23.

There is a narrow belt of lowland along the coast, a double range of mountains running north-east, called LEBANON and ANTI-LEBANON, separated by a valley called CŒLE SYRIA (Hollow Syria); the eastward consists of a table land falling away to the desert. The Cœle-Syria valley is about 100 miles long, and from 6 to 20 wide. The chief rivers are the LEONTES, flowing south through the Lebanon valley, and joining the sea near Tyre, and the ORONTES, flowing northward into the Mediterranean.

The climate and productions resemble those of Palestine. The principal exports are silk, grain, fruit, and tobacco.

History.—Syria was early occupied by different races. The most powerful nation in ancient times was the Hittites, whose empire will afterwards be described. The country was afterwards broken up into several kingdoms. The Jews first came in contact with the Syrians *under that name* in the time of David, who defeated them, and extended his dominions

MODERN SYRIANS.

to the Euphrates. After the separation of the kingdoms of Judah and Israel, the Syrians threw off the Jewish yoke, and DAMASCUS became the leading state. Syria was successively conquered by the Assyrians, Babylonians, and Persians. On the death of Alexander the Great, his empire was divided among his generals. Seleucus received Mesopotamia and Syria. He founded a powerful kingdom, having Antioch as its capital, with a line of 16 princes, called Seleucidæ. In 64 B.C. Syria was conquered by the Romans under Pompey. The Saracens in A.D. 636 took the country; in 1516 it fell under the Turks. It is now divided into the Pashalics of ALEPPO, DAMASCUS, and SIDON.

The present population is estimated at 2 millions, of whom about three-fourths are Muhammadans.

MOUNT LEBANON.

The greatest and most famous range of mountains in Syria is LEBANON, an extensive and lofty chain, which stretches from the sea-shore in two parallel branches from south-west to north-east. The more southern is called *Anti-Libanus,* or that which is opposite Lebanon Proper. An eastern spur of this is called HERMON, already described. Lebanon runs from near Sidon northwards for about a hundred miles, presenting a fine outline of snow-crowned peaks. Red sandstone forms the lower spurs, and is dotted with dark pines and ferns; higher up the hard limestone presents a barren succession of ridges. The white chalk appears along the east slopes of the chain, but it is no doubt from the snowy summits that the range obtains its name Lebanon, *the white.*

The Arabs say that Lebanon "carries winter on its head, spring upon its shoulders, summer in its bosom, while autumn lies sleeping at its feet." The range is composed of four distinct courses of mountains, rising one above the other. The first or lowest is fertile, and abounds with grain and fruit; the second is barren and burned; the third enjoys perpetual spring, while the fourth or highest, is covered with perpetual snow, where winter, with its cold and frost, always reigns.

SANNIN, the most conspicuous summit, is about 8,500 feet high, and generally snowclad, while clear cold water flows down its sides, very refreshing in a hot country. Hence the Scripture comparison, "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?"[1]

Lebanon was famous in ancient times for its cedars, a noble tree somewhat like the deodar of the Himalayas. Trees have been measured 45 feet in girth, while their huge branches stretched out 58 paces from side to side. The wood is firm, and very durable. It also has a fragrant odour, which seems to be meant by "the smell of Lebanon."[2] At present there are only a few groves of the trees; in ancient times they were far more abundant. In the days of Solomon the mountains belonged, to Hiram, King of Tyre. For a price agreed upon, Hiram said, "we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."[3] About 500 years later when the temple was rebuilt, the Jews gave "meat and drink and oil unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, for rebuilding the house of the Lord."[4]

INHABITANTS OF MOUNT LEBANON.

There are some ordinary Muhammadans scattered over the mountains, but they are mainly occupied by two races—the *Druses* and *Maronites.*

The DRUSES inhabit chiefly the southern range of Mount Lebanon and the western slope of Anti-Lebanon. Hakim, a Khalif of Egypt, was the founder of their creed, about 1029 A.D. He claimed that God had revealed Himself in him for the tenth and last time; Hamze, a Persian Sufi, did most to give the Druses their peculiar system. He taught the Hindu doctrine of transmigration—that when men die they are born again in a human birth according to their merit. Unlike Muhammadans, they do not pray, this being regarded as an interference with the work of the Creator. Mutual protection and hatred of all others, is their animating feeling. They are governed by their own chiefs. In some respects

[1] Jer. xviii. 14. [2] Hos. xiv. 6. [3] 2 Chron. ii. 16. [4] Ezra iii. 7.

they resemble Muhammadans. They never taste wine or tobacco. Women are veiled; they are divorced by telling them three times that they had better go back to their mothers.

DRUSE WOMAN.

The MARONITES chiefly occupy the northern parts of Lebanon. They are very like the Syrian Christians on the south-west coast of India. They took their name from a monk, Maro, who lived in the 5th century, or from their first patriarch, Moro, about 700 A. D. Till the 12th century, they maintained their independence as a church, but on the establishment by the Crusaders of the Latin kingdom of Jerusalem, they recognised the authority of the Roman Church, and in 1445 were formally united with it, though, like Roman Catholic Christians of the Syrian rite in India, they use Syriac in public worship instead of Latin. The women sometimes wear a veil suspended from a silver horn in front.

HORN.

In 1860 the Druses, aided and instigated by Muhammadans, began massacring the Maronite Christians. Thousands of the men were murdered, and their property taken, while their wives and children were driven out homeless. Some of the fugitives fled to the coast, where they could be protected by European ships of war. The Christian powers of Europe sent an army of 20,000 men to restore peace, and a European Commission was appointed to consider what had best be done. Meanwhile, to relieve the starving women and children, aid was sought from Europe. Till it was available, Lord Dufferin, afterwards Viceroy of India, the British Commissioner, advanced £5,000 of his own money. In 1864, it was agreed that the Lebanon should be ruled by a Christian governor appointed by Turkey, and divided into 7 districts, under chiefs of the prevalent religion in each. Since then the country has been quiet and prosperous.

LEBANON SCHOOL GIRL.

Good came out of evil. The sufferings of the Christian widows and children excited so much sympathy in England, that a Society was founded to establish schools in the Lebanon, and thousands are now receiving instruction. Here is a picture of one of the pupils. Some of the schools are supported by the Free Church of Scotland, which maintains the English colleges in India with which the late Dr. Duff, Dr. Miller and Dr. Mackichan are connected.

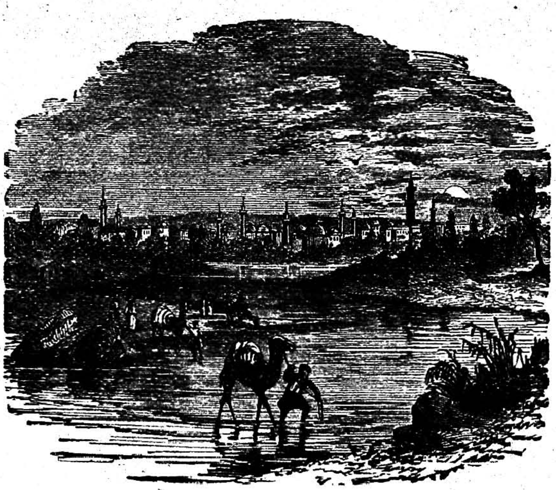
Some of the principal towns or places of interest will now be described.

DAMASCUS.

DAMASCUS is situated to the east of Lebanon, in the midst of a great plain about 30 miles in extent. It is noted for its clear streams, fed by the melting snow on the mountains of

Lebanon. Naaman, the Syrian general, said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"[1]

Damascus is remarkable as one of the oldest cities in the world still existing. It was a noted place as far back as the days of Abraham. The steward of his house was "Eliezer of Damascus."[2] As Abraham lived about 1900 B. C., it has thus been a flourishing city for nearly 40 centuries. David subdued Damascus and placed a garrison there;[3] but during the latter part of Solomon's reign it was taken by a king, called Rezin.[4] Long after this Asa, king of Judah, entered into a league with Benhadad, king of Damascus.[5] It was on his way to Damascus to persecute the Christians, that Paul was struck down.[6] It was then under Aretas, king of Arabia, from whose governor Paul escaped by being let down over the wall.[7] The "street, called straight," where Ananias was sent, still exists.[8]



DAMASCUS.

Damascus fell under the power of the Muhammadans in the 7th century, and a large beautiful church was converted into a mosque. It was recently destroyed by fire, when a Christian inscription was brought to light.

Damascus is noted for a fine cloth, called after it *damask*. It was also celebrated for the excellence of its sword blades.

BEYROUT.

BEYROUT, or BEIRUT, the port of Damascus, is 55 miles distant on the Syrian Coast, at the foot of Lebanon. It was known to the ancients under the name of Berytus, as a seaport belonging to Sidon. In 1844, the population was only about 8,000: it is now about 80,000, chiefly Christians. The increase is largely due to the settlement of refugees after the Muhammadan massacre of Christians in Damascus and Lebanon in 1860. Beyrout is the most flourishing seaport on the coast of Syria. It has a regular service of Egyptian, French, and British steamers. A French company completed in 1813 a good carriage road to Damascus. French is generally spoken in Beyrout as English is in India.

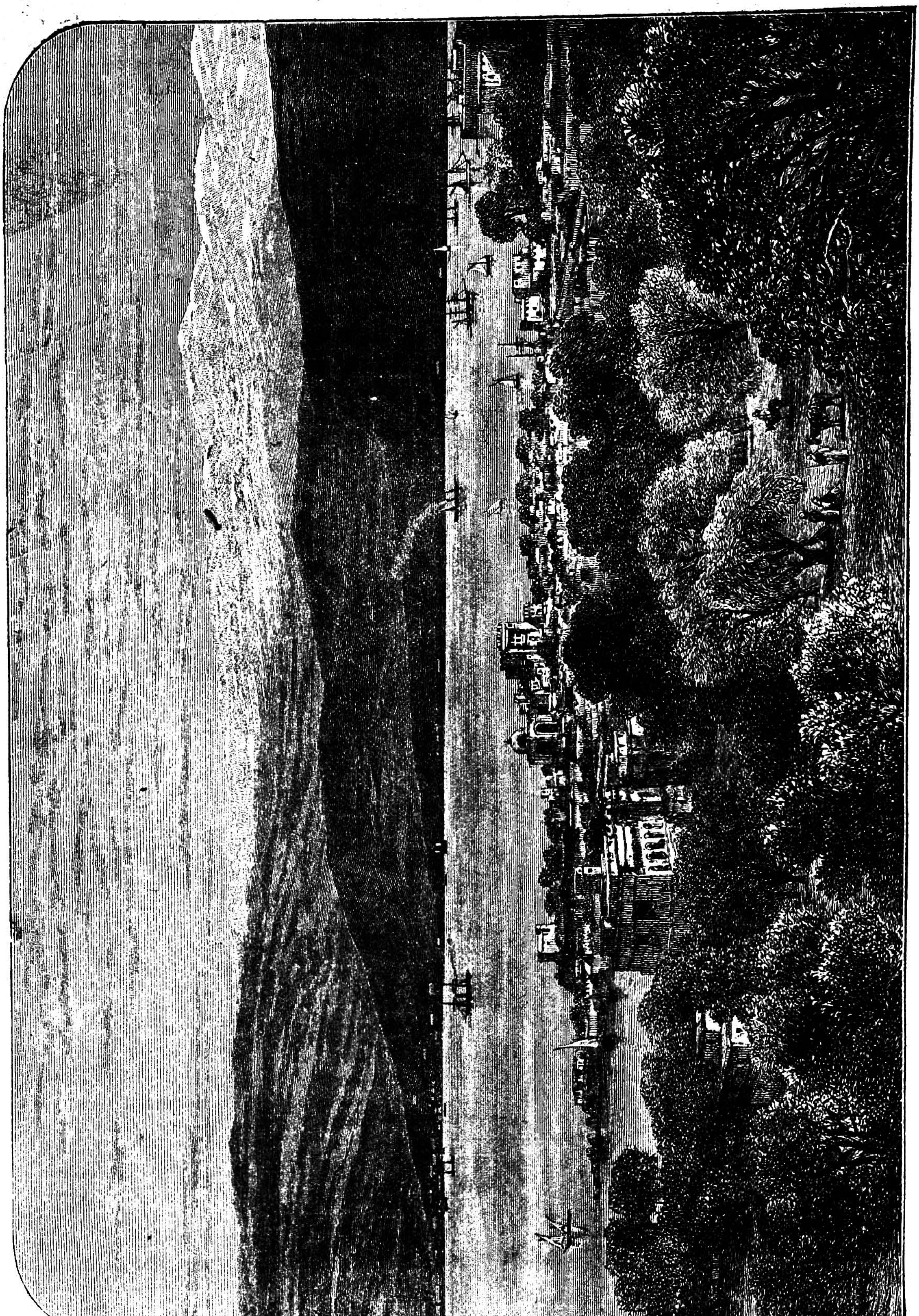
American Missionaries have established in Beyrout the Syrian Protestant College and a large printing press, in which books are printed in Arabic and other languages. English Missionaries have an Institution to train teachers for the Lebanon Schools.

Railway to Damascus.—A railway from Beyrout to Damascus is now being constructed by a French Company.

BAALBEK.

BAALBEK is a ruined city, 35 miles north-west of Damascus, on the eastern slope of Anti-Lebanon. It was once the most magnificent of Syrian cities, full of temples, palaces, fountains, and beautiful monuments; now it is famous only for its ruins. Baal (lord, master) was one of the chief gods of the Phœnicians, and Baalbek was one of the chief seats of his worship. Julius Cæsar made Baalbek a Roman colony. It had a famous oracle, which pretended to answer questions. Antoninus Pius, the Roman Emperor (138-161 A.D.), built the Great Temple, which the people now ascribe to Solomon. It is said to have contained a golden statue of the god, which on certain annual festivals the chief citizens bore about on their shoulders. As Baal was the Sun god, the Greeks called the city *Heliopolis* (city of the sun). When Christianity became the dominant religion in the Roman Empire, Theodosius the Great converted the temple into a Christian Church. The city was taken by the Arabs in 748 A. D.,

[1] 2 Kings v. 12. [2] Gen. xv. 2. [3] 2 Sam. viii. 5, 6. [4] 1 Kings xi. 23-25. [5] 1 Kings xv. 18-22. [6] Acts ix. [7] 2 Cor. xi. 32, 33. [8] Acts ix. 11.



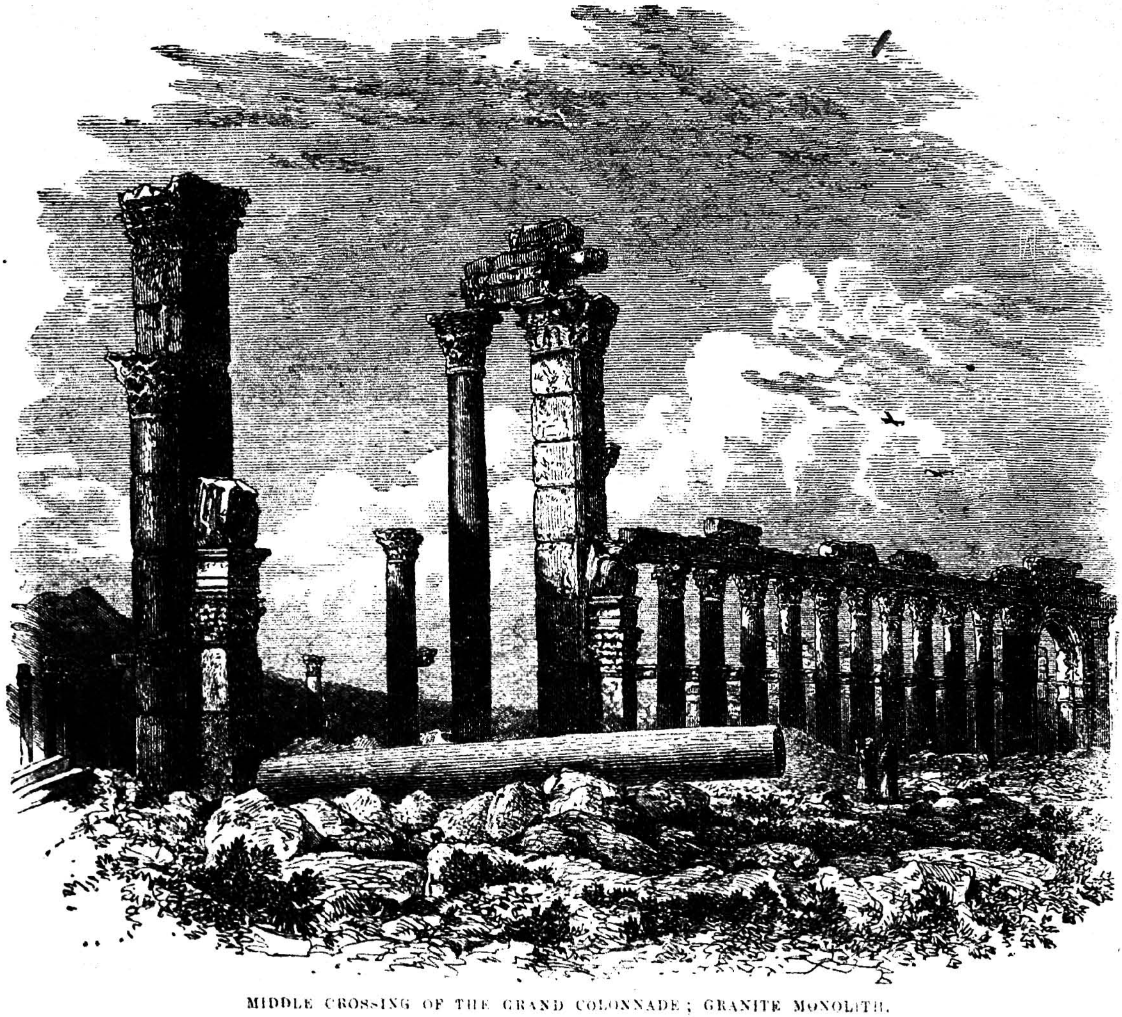
BEYROUT AND MOUNTAINS OF LEBANON.

and sacked. What the Arabs and others spared, was destroyed by a terrible earthquake in 1759. Baalbek is now a wretched village, with a few hundred inhabitants.

Of the ruins of the Great Temple only a few pillars remain standing, but the ground is covered with its ruins. Some of the stones in the foundation are of immense size, three of them being more than 60 feet long, and 18 feet square. South of the Great Temple is a smaller one, known as the Temple of Jupiter. Some of its walls are still standing.

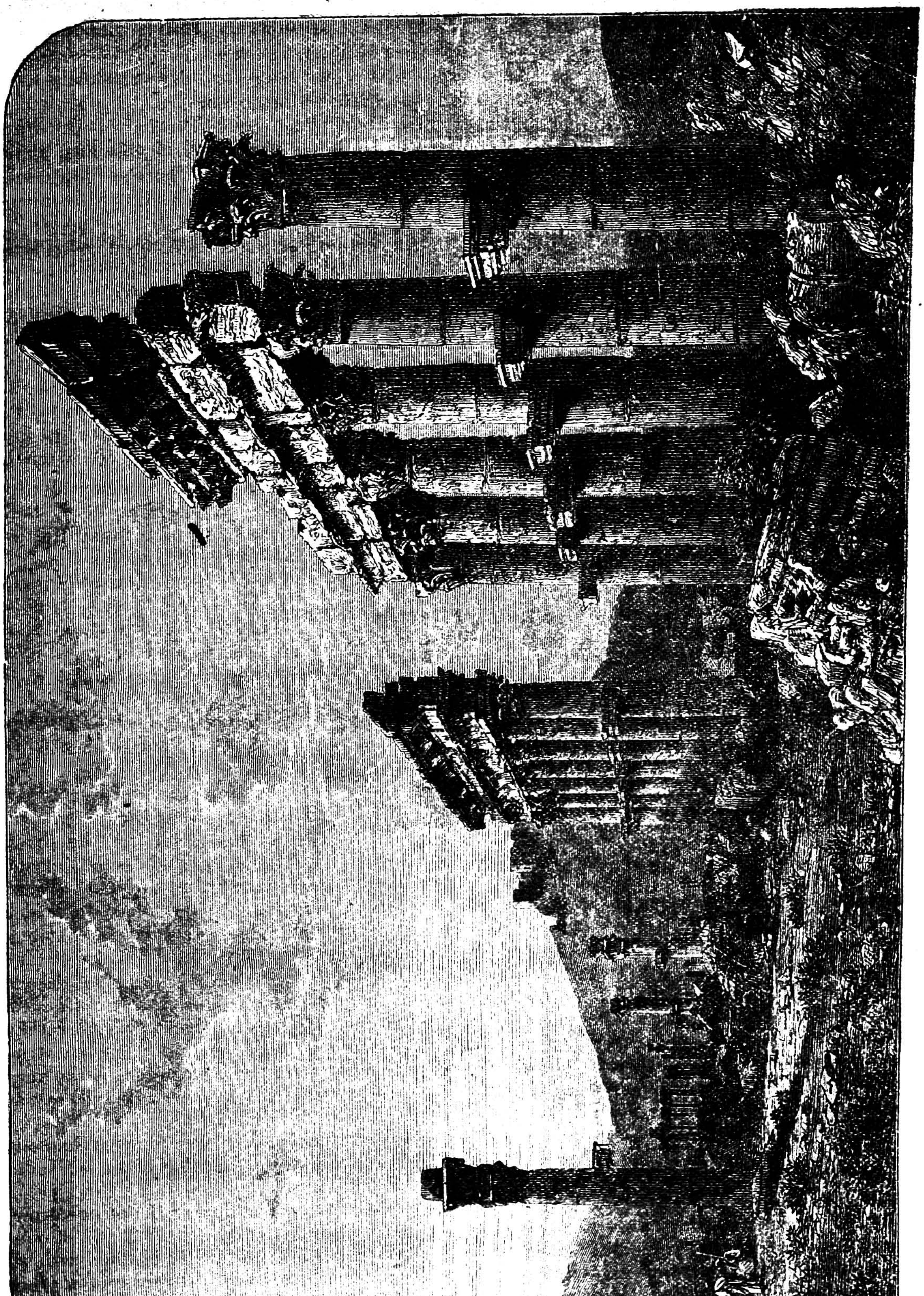
TADMOR OR PALMYRA.

TADMOR, or PALMYRA, (both meaning the City of Palms) lies about 150 miles north-east of Damascus, nearly midway between that city and the Euphrates. Solomon founded a city of this name.[1] It was a convenient station on the great caravan route between the Persian Gulf and the Mediterranean. After the decline of Petra, about 100 A.D., Palmyra took its place as the chief commercial centre for Northern Arabia. From some of the Roman emperors it received special privileges. Zenobia, queen of Palmyra, extended her power over most of the surrounding countries from Egypt to Asia Minor. In 272 A.D. the emperor Aurelian sought to crush this attempt at independence. Zenobia headed her army, bearing the labours of the field like the meanest of her soldiers, and walking on foot, heedless of danger. After gaining one battle by her courage, she was defeated in a second, when she fled to Palmyra to support a siege. Though she resisted for a time, she escaped by night when she saw that



MIDDLE CROSSING OF THE GRAND COLONNADE; GRANITE MONOLITH.

[1] 1 Kings ix. 19.



PALMYRA GRAND COLONNADE, OR RANGE OF COLUMNS.

defence was hopeless. She was caught as she was crossing the river Euphrates. Aurelian treated her with great kindness, and gave her large possessions in Italy. Zenobia was distinguished for her literary talents as well as for her military abilities.

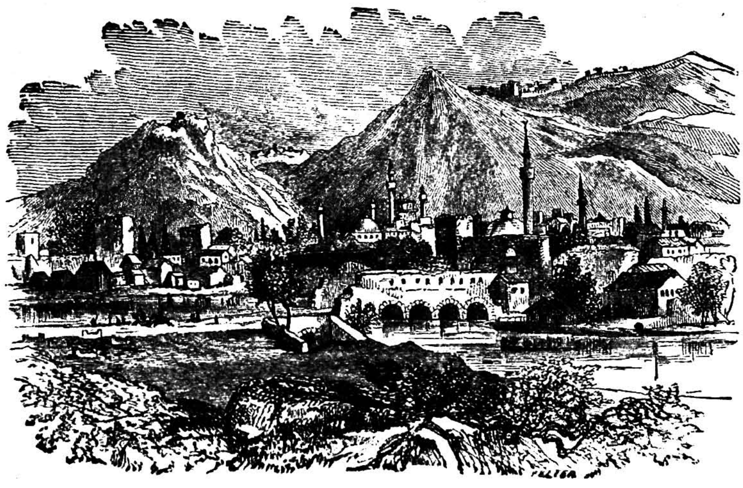
With the rest of Syria, Palmyra was conquered by the Saracens, and gradually sank into decay. At present its only inhabitants are some Arabs living in huts.

Magnificent remains of the ancient city still exist. The great Temple of the Sun, had a grand colonnade, nearly a mile long, consisting originally of about 1500 columns, about a hundred of which are still standing. The ruins are scattered for miles. There are long lines of columns, irregular clumps, and single pillars, rising up out of huge piles of white stone; fragments of gateways, arches, walls, and porticos.

The hill in the second picture has a Turkish fort on the highest peak. Scattered irregularly over the hill side, there are square stone towers, used as tombs. They are divided into several stories, with recesses in the wall to receive bodies. One tower had places for 480.

Antioch.

Antioch is situated on the Orontes, about 40 miles from its mouth, and about 300 miles north of Jerusalem. It was founded by Seleucus Nicator, 300 B.C., and named after his father Antiochus. It is built at the foot of a mountain which rises directly behind the city. It rose to be the third city in the Roman Empire, being next to Alexandria, and was adorned with many splendid buildings; as temples, palaces, amphitheatres, and baths.



ANTIOCH.

Next to Jerusalem, no place is more frequently mentioned in the New Testament. The Christians who were scattered from Jerusalem by the persecution that arose on the death of Stephen, came to Antioch and preached the Gospel.[1] When Paul and Barnabas were sent from Jerusalem to the Churches, the first place to which they came was Antioch.[2] Here was the place where Paul began his early labours among the Gentiles, and from which he went forth on his missionary journeys in which he carried the Gospel of Jesus Christ through a great part of the Roman Empire. In one respect Antioch is especially remarkable. "*And the disciples were called Christians first in Antioch.*"[3] We are not told how this name came to be applied to the followers of Jesus, whether they made choice of it themselves or whether it was given them by their enemies. To be a true Christian means to be like Christ. Unhappily many bear the name whose conduct is the very opposite. Jesus Christ warns us that to many who profess to be His followers He will say at the last day, "I never knew you; depart from me, ye that work iniquity."[4]

At one time Antioch is said to have contained a lakh of Christians. Three General Councils of the Church were held here during the 3rd century. The Syrian Christians of India acknowledge the Patriarch of Antioch as the head of their Church.

The city has suffered terribly from earthquakes. In one of them, during the 6th century, 2 lakhs of the inhabitants are said to have been destroyed in one day. In 1822 it lost one-fourth of its population, then about 20,000. The present inhabitants are mostly Muhammadans. It is now called Antakia, and exhibits few traces of its former greatness. There was another Antioch in Pisidia—in Asia Minor, also founded by Seleucus Nicator, and often visited by Paul.[5]

[1] Acts xi. 19. [2] Acts xii. 25. [3] Acts xi. 26. [4] Matt. vii. 23. [5] Acts xiii. 2 Tim. iii. 11.

SELEUCIA, near the mouth of the Orontes, was the port of Antioch. Paul and Barnabas embarked here on their first missionary journey,[1] and probably landed here on their return. The harbour, once good, is now choked with sand, and only some ruins remain.

SELEUCIA.

EMPIRE OF THE HITTITES.

We read in the Bible that Abraham bought the cave of Macpelah as a burial place from the Hittites, the children of Heth. Some of David's soldiers, like Uriah, was a Hittite, and the mother of Solomon was a Hittite. Very little, however, was known of the Hittites until recently. It has now been ascertained, from inscriptions and ancient writings, that at an early period they had a great empire, extending from the Euphrates to the shore of the Ægean Sea. About 1350 B. C., Egypt and the Hittites were the leading powers. The two formed an alliance, and the daughter of the Hittite king was given in marriage to Ramses, king of Egypt. When the Syrians, in the time of Elisha, were besieging Samaria, a belief that the kings of the Hittites and the Egyptians were coming against them, made them flee at once. Among the tablets found in 1887 at Tel-el-Amarna in Egypt, were letters from the Egyptian governors of Syria and Mesopotamia, imploring help against the Hittites, then pressing southward.

The chief city of the Hittites was CARCHEMISH, on the Euphrates, which became a great trading city. The southern capital was KADESH, in Syria, on the Orontes. HAMATH was another Hittite city in Syria. When Toi, its king, heard that David had defeated Hadadezer, king of Syria, he sent his son to salute David[2]. There was also a southern settlement of the Hittites near Hebron.

After several centuries of greatness, the Hittite empire came to an end. Their power was first broken by the Assyrians. In 717 B. C. Carchemish fell before the armies of Sargon, and its last king was taken captive. Its trade and wealth passed into Assyrian hands. Pharaoh-necho, king of Egypt, took Carchemish from the Assyrians, 608 B. C; but three years later, it was captured by Nebuchadnezzar, king of Babylon.[3] The site is now a heap of ruins. It was bought for a sum equal to the price of a cow.

The Hittites were a northern race of Turanian origin. They were short and thick of limb. The front part of their face was pushed forward in a curious manner. Their skins were yellow, their eyes and hair black. They arranged their hair, like the Chinese, in the form of a tail. Their shoes had upturned toes. They were a warlike race, who could read and write, and who had chariots, horses, and fortified towns.*

BABYLONIA AND ASSYRIA.

The two principal rivers of Western Asia are the EUPHRATES and the TIGRIS. The Euphrates rises near Mount Ararat in Armenia, and after a course of about 1700 miles, unites with the Tigris, and falls into the Persian Gulf. Commencing in a mountainous region, it flows next through low hills, open pastures, and where it joins the Tigris through groves of date palms and swampy jungles. The old name of the Tigris was *Hiddekel* (rapid) on account of its swift current. After a course of about 1150 miles, chiefly through desert wastes and unpeopled pastures, it joins the Euphrates. The united stream, with a course of about 90 miles, is called the *Shat-el-Arab*. In early times the Persian Gulf was more than a hundred

* Chiefly abridged from *The Hittites*, R. T. S. 2s. 6d.

[1] Acts xiii. 4. [2] 2 Sam. viii. 9. [3] Jerem. xlvi. 2

miles farther north than at present, and the two rivers flowed into the sea by separate mouths. The mud brought down by them has formed new land at their mouths like the delta of the Ganges.

The country between the two rivers was called MESOPOTAMIA (amidst the rivers) having the same meaning is *Doab*. The Arabs call it *Al-Jezirah*, the Island. This is almost correct, for the Euphrates and Tigris rise within a few miles of each other, though they separate widely before their junction. The name Mesopotamia was chiefly applied to the north-western portion of the country. It was from Mesopotamia that Abraham travelled westward to Palestine. His birthplace was UR OF THE CHALDEES."[1]

The south-eastern portion of the Doab was afterwards called BABYLONIA, and the north-western portion, ASSYRIA.

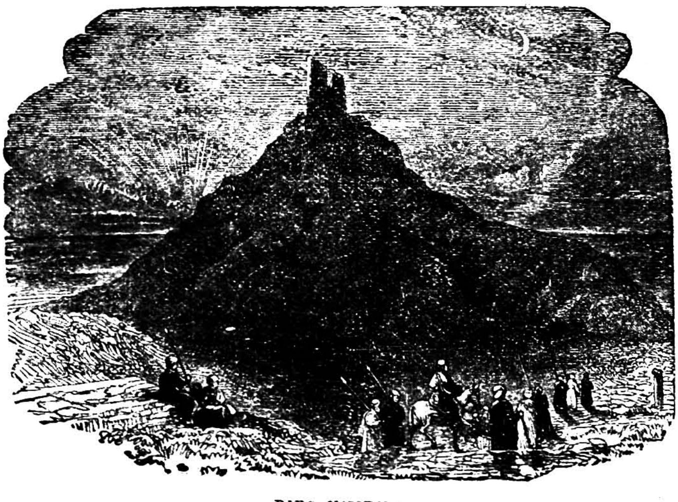
Babylonia was first founded. After the flood the descendants of Noah began to build a lofty tower to prevent their scattering. God put a stop to it by causing the people to speak different languages.[2] Hence the tower was called *Babel*, from a Hebrew word *balal*, to confound. Nimrod, a mighty hunter, founded Babel, Accad, and other cities in the land of Shinar. He also went forth into Assyria, and built Nineveh.[3]

Some of the earliest inhabitants of Babylonia belonged, like the Dravidians of South India, to the Turanian family. They claim to have come from the north-east, and are called *Accadians*. They were partially civilised. To them are attributed the arrow-headed or wedge-shaped characters, in use among the Babylonians and Assyrians, which will afterwards be described. Other nations came into the country. Some were Semitic tribes from northern Arabia. Afterwards a nation, called the Chaldeans, from the salt marshes near the head of the Persian Gulf, acquired such importance, that Babylonia was often called CHALDEA.

At times Babylonia and Assyria were friendly; at times hostile. Babylon was taken by the Assyrians, and the Babylonians took Nineveh. Space does not permit the history of the two empires to be described in detail. Some account will now be given of their chief cities.

BABYLON attained the height of its glory under Nebuchadnezzar, about 604—562 B.C. He took Jerusalem, carrying away captive many of the Jews, and conquered several surrounding countries. He took great pains in adorning Babylon. "Is not this," said he, "great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty ?"[4]

The city was in the form of a square, surrounded by a double wall. Herodotus, the Greek historian, probably referring to the outer wall, says that it was 60 miles in circumference; but the enclosure contained fields and gardens as well as houses. The walls were of great height, and very broad. On each of the 4 sides were 25 brazen gates, from which roads crossed to the opposite gates. The Euphrates ran through the city, which was so intersected by canals, that Jeremiah addressed it, "O thou that dwellest upon many waters.'[5]



BIRS NIMRUD.

The two most important buildings were the temple of Belus and the palace. Babylon means "gate of god." It was called 'the dwelling place of the god Bel,' from his celebrated temple. The ruins are now called BIRS NIMRUD. They consist of a large mound, 153 feet high; surmounted by a mass of brickwork. It was built in 7 stages of different colours, dedicated to Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon respectively. The interior is composed of sun dried brick; it was coated with burnt brick. It was ascended by a winding road. The palace was the other great building. It was chiefly remarkable for what were called its

[1] Gen. xi. 27, 28. [2] Gen. xi. 1-9. [3] Gen. x. 10, 11. [4] Daniel iv. 30. [5] Jer. l i. 13.

"hanging gardens." Nebuchadnezzar's queen, who came from the mountainous country of Media, disliked the flat plain around Babylon. To please her, he formed a garden, with small hills raised on arches.

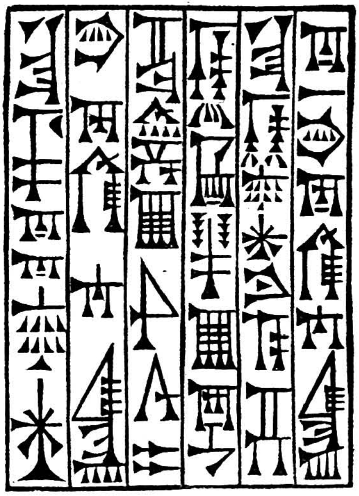
The first king of Babylon mentioned in Scripture is Merodach-Baladan, who sent presents to king Hezekiah on his recovery.[1] During the reign of Nebuchadnezzar, Daniel and the three young princes rose to high positions. Evil-Merodach, the son of Nebuchadnezzar, was soon murdered. The city was taken (539 B. C.,) by an army of the Medes and Persians under Cyrus. With this conquest Babylon began to decline, and it is now a mere heap of ruins.

NINEVEH stood on the Tigris, about 300 miles north-west of Babylon. Its founder is said to have been Nimrod. Hence Assyria was afterwards known to the Jews as "the land of Nimrod."[2] After the notice of the foundation of the city, it is not mentioned in the Bible until the time of Jonah, the 8th century B. C. It was then a city 3 days' journey in circuit, containing more than 120,000 very young children and much cattle.[3] On account of the wickedness of the people, Jonah was sent with the message: "Yet 40 days, and Niniveh shall be overthrown;" but the king and people repented, and the city was spared for a time.[4] Shalmaneser, king of Nineveh, took Samaria (721 B. C.), and put an end to the kingdom of Israel.[5] Sennacherib was slain by his two elder sons when worshipping in the temple of Nisroch his god.[6] Esarahaddon, a younger son, was the greatest Assyrian monarch. He conquered Egypt and carried his arms from the Persian Gulf to the Mediterranean. Nineveh was taken by the Medes and Babylonians about 606 B. C. The city was laid waste, its monuments destroyed, its inhabitants scattered or carried away into captivity.

In Babylon, as in some parts of Bengal, there was no stone. Any required had to be brought several hundred miles. Hence bricks were used in building. They were chiefly sun-dried. In Nineveh, on the other hand, clay was comparatively scarce, and stone was plentiful. Hence the palaces of Nineveh were partly built of stone.

The Babylonians and Assyrians Compared.—The Babylonians, as already mentioned, were a very mixed race; the Assyrians were Semitic. The Babylonians were stout, short men, with straight noses and square faces and scanty beards. The Assyrians were tall and muscular, with noses slightly hooked, and long black hair, both of head and beard, elaborately plaited. The Babylonians were chiefly devoted to agriculture and disinclined for war. In the towns a considerable amount of trade was carried on. The Chaldees, "whose cry was in their ships," sent their trading fleets to the coasts of Arabia and India. The Assyrians despised agriculture, and were warriors and traders.

Writing.—The Babylonian mode of writing was called *cuneiform*, from *cuneus*, a wedge, the characters resembling wedges. It was originally a kind of picture writing, but by degrees the characters were simplified. In appearance it somewhat resembles the Chinese.



BABYLONIAN BRICK.

CHINESE.

蓋上帝以獨生之子賜世、俾信之者免沈淪、而得永生、其愛世如此。

CHINESE.

[1] 2 Kings xx. 12. [2] Micah v. 6. [3] Jonah iv. 11. [4] Jonah iii. [5] 2 Kings xviii. 9, 10. [6] 2 Kings xix. 37.

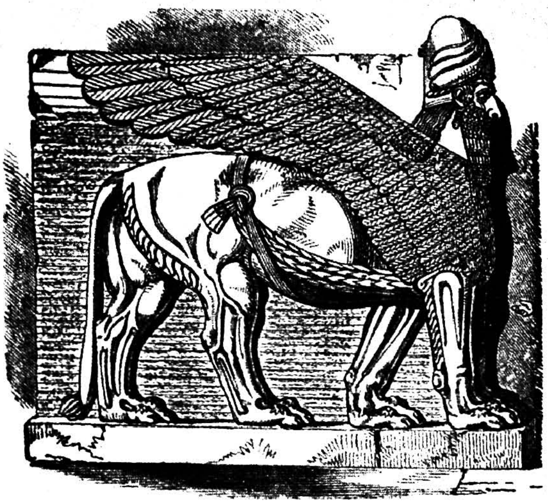
Clay was the material chiefly used. It was carefully kneaded, and while soft the characters were stamped upon it. Afterwards it was burnt in a kiln. A Babylonian school boy, instead of writing on a board or on paper as in India, had a piece of moist clay before him, on which he impressed his wedges. Brief inscriptions were often stamped on bricks, but historical works were usually written on barrel-shaped pieces of clay with six sides.

Cuneiform writing fell into disuse, being superseded by the simpler alphabet. For about 18 centuries its existence was unknown. When first observed, it was thought to be merely marks without any meaning. It is only during the present century that scholars have been able to read it. Libraries have been discovered, containing large numbers of such tablets, and several of them have been translated.

Religion.—The Accadians, like the original inhabitants of many parts of Asia, were demon worshippers. All around them were supposed to be spirits, who could be driven away or rendered harmless by means of charms. Their books, like the Atharva Veda of the Hindus, contained numerous charms for this purpose. A large part of the life of the Babylonians was spent in devising charms or uttering spells which should keep evil spirits at a distance from them. In course of time some of the spirits came to assume a sort of supremacy over the rest. The heavenly bodies were also worshipped.

The acknowledged head of the Babylonian deities was *Il*, God. Babylon was *Bab-il*, 'the gate of God.' But he was like Brahm, a shadowy being, having no special temple. *Bel* was chiefly worshipped. He was called "the father of the gods," "the creator of heaven and earth." Anciently he was the sun god. In later times he represented the planet Jupiter, and was called Merodach, or Marduk, to whom the great temple was dedicated.

Asshur was the protecting god of the Assyrians. The land bears his name; its inhabitants were "his servants." The kings speak of him as "Asshur my lord," and represent themselves as passing their lives in his service. He is figured as a man with a horned cap, carrying a bow, issuing from the middle of a winged circle. The Assyrian kings ascribed their successes in battle to the favour of Asshur. They impaled the inhabitants of conquered towns or burnt them alive, if they did believe in their national deity.



NERGAL.

Nin, who presided over *Saturn*, was much worshipped in Assyria. He was supposed to assist in hunting and war. He was represented as a winged bull with a human head.

Nergal, who presided over the planet *Mars*, was also the god of war and hunting. His emblem was a human-headed and winged lion, which was placed, as it were, on guard, at the entrances of the royal palaces. Originally inferior to Nin, he afterwards attained a higher place.

Nebo presided over *Mercury*. He was considered the god of learning. The royal

library at Nineveh was said to contain the "wisdom of Nebo." The prophet Isaiah, referring to him, says, Nebo stoopeth."[1]

Nisroch was worshipped by the Assyrians. The name denotes 'great eagle.' This bird was held in great veneration by the ancient Persians, and also by the Arabs before the time of Muhammad.

NISROCH.

Ishtar was a goddess, supposed to preside over *Venus.* In the Bible she is called "*Ashtoreth*" and "*Queen of Heaven.*" Her priests were eunuchs, dressed as women, and women like the dancing girls in some Indian temples. Her worship was most debasing. Every woman was bound to prostitute herself once in her life in her honour.

The Destruction of Nineveh and Babylon foretold.—The prophet Nahum, who is supposed to have lived in the time of Hezekiah, about 700 B. C., says of Nineveh: "Woe to the bloody city!" Some of the Assyrian kings were horribly cruel. Pyramids of human heads marked their path; boys and girls were burned alive; men were impaled, flayed alive, blinded, or deprived of their hands and feet, of their ears and noses; while the women and children were carried into slavery; the captured city plundered and reduced to ashes, and the trees in its neighbourhood cut down.

Nahum thus describes the assault upon Nineveh by the Babylonians and Medes: "The noise of the whip, and the noise of the rattling of wheels, and prancing horses and jumping chariots; the horsemen charging and the flashing sword and the glittering spear: and a multitude of slain, and a great heap of carcases; and there is none end of the corpses; they stumble upon their corpses."[2]

Zephaniah, another prophet, thus describes the destruction of Nineveh: "He will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation and dry like the wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations."[3]

The destruction of Babylon was similarly foretold by the prophet Isaiah:—

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and he-goats shall

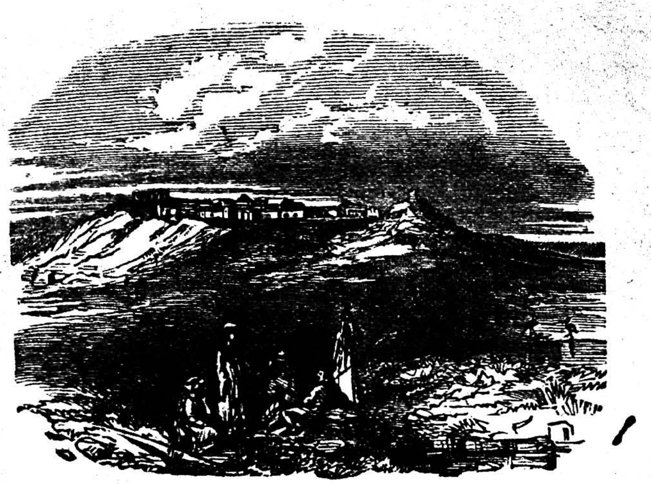
FLOODS IN THE EUPHRATES NEAR BABYLON.

[1] Isa. xlvi. 1. [2] Nahum iii. 1-3. [3] Zeph. ii. 13, 14.

dance there. And the wild beasts of the islands shall cry in their desolate houses and dragons in their pleasant palaces."[1]

These prophecies were so completely fulfilled that for centuries the sites of the cities were unknown, and some even denied that they ever existed.

Excavations at Nineveh.—*Mosul* is the modern town on the opposite bank of the Tigris. On the other side of the river there are two great mounds, long supposed to be mere hills.



MOUND AT KHORSABAD.

Besides them at some distance there is an Arab village, called Khorsabad, standing on a mound. Bricks and broken pottery were found on these mounds wherever the surface was turned up, but they excited neither wonder nor inquiry. Mr. H. A. Layard made excavations in different parts and brought to light royal palaces with statues, inscriptions and paintings. The astonishment of the Arabs is shown in the picture when on digging deep down the head of a large image was discovered.

The following are a few representations on the walls, either engraved or painted.

[1] Isa. xiii. 19-22.

Sennacherib, before Lachish, is represented on the throne, with a bow in one hand and an arrow in the other, his hair is plaited with a number of little curls.

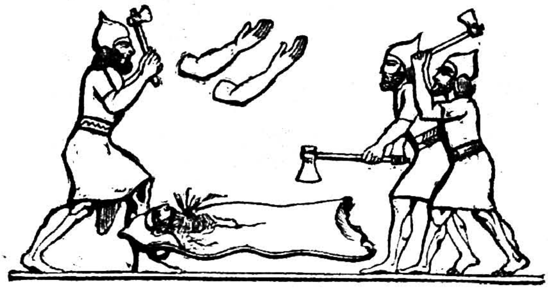
SENNACHERIB.

A SIEGE.

Another picture represents a siege. Archers are shooting arrows both among the besiegers and from the walls. Some are falling dead over the walls. Others, with pick-axes, are trying to break down the walls.

CAPTIVES TIED BY THE NECKS.

The above pictures shows how captives were often treated in ancient times. The king has his foot on the body of the leading prisoner. Another picture represents arms and legs being chopped off with hatchets.



MEDIA AND PERSIA.

MEDIA lay south of the Caspian Sea and east of Assyria. PERSIA lay to the south east of Media. The country to the north of the Persian Gulf was called ELAM by the Jews, and Susiana by the Greeks. The whole was termed IRAN, which is now the official name of the kingdom of Persia. Its inhabitants bore the common name of ARYANS.

The Medes were a bold and warlike race, very skilful with the bow, and noted horsemen. After being subject to the Assyrians, about 700 B. C., under a chief, named Dejoces, they became independent. Their capital was *Ecbatana,* now *Hamadan.* Cyaxares, grandson of Dejoces, with Nabopolassar, king of Babylon, overthrew the Assyrian empire by capturing Nineveh. Cyrus the Persian, about 550 B. C., took Ecbatana, and deposed the Median king. From this time the two nations are spoken of as one people.

SHUSHAN was the capital of Elam. In the time of Daniel it was in the possession of the Babylonians. After Cyrus conquered Babylon, Shushan was made the capital of the Persian empire. It was situated on the river Ulai. Here Nehemiah resided when acting as cupbearer to the king of Persia.[1] Here also Esther was queen.[2]

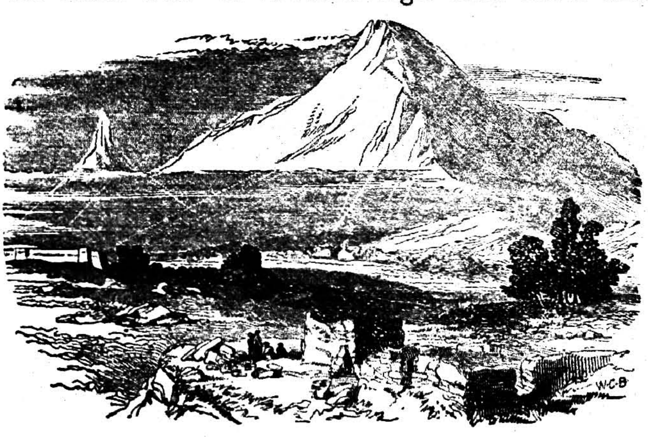
Cyrus had pity on the captive Jews, and issued a proclamation allowing them to return to Jerusalem and rebuild the temple. He also gave them the golden and silver vessels of the temple which Nebuchadnezzar had taken away.[3] The work was stopped for a time; but Darius both confirmed the decree of Cyrus and assisted the work by grants from his own revenues. Artaxerxes, who was so friendly to Ezra and Nehemiah, was the son of Xerxes who invaded Greece. Alexander the Great put an end to the Persian empire, 330 B. C. It was not till A.D. 226 that the Persians once more became a nation.

INDIA.

INDIA is only once mentioned in the Bible. In the book of Esther (i. 1.) it is said that Ahasuerus, king of Persia, reigned from India even unto Ethiopia, over an hundred and twenty-seven provinces. India here represents only part of Punjab which formed a province of the Persian empire. It was afterwards conquered by the Macedonian Greeks, who are supposed to be meant by the *Yavanas,* mentioned by Panini and some other Indian writers.

ARMENIA.

ARMENIA is situated south-east of the Black Sea. It contains high table lands and mountains, interspersed with beautiful valleys. A chain of mountains, culminating in Mount Ararat, divides it into Northern and Southern Armenia. Mount Ararat has 2 peaks, the higher of which is about 17,200 feet above the level of the Sea, and its summit is covered with perpetual snow. The other peak is 4,000 feet lower. At Mount Ararat, three empires, Turkey, Russia, and Persia meet. The Euphrates rises in the mountains of Armenia, and flows southward into the Persian Gulf. The Kur, with its tributary the Aras, runs eastward into the Caspian Sea. Lake Van is a large salt lake, 5,500 feet above the sea. The climate is hot in summer, but snow lies long during winter.



MOUNT ARARAT.

After the flood the ark rested on the mountains of Ararat;[4] but it is not necessary to suppose that it was on either of the peaks above described. The two sons of Sennacherib, after murdering their father, fled to the land of Armenia.[5]

[1] Neh. i. 1. [2] Esther i. 2. [3] Ezra i. [4] Gen. viii. 4. [5] 2 Kings xix. 37.

The Armenians belong to the Aryan family. They have a yellowish complexion, with black straight hair, long nose, and rather high forehead. The women are often handsome. After being ruled by kings of their own, they fell successively under the Assyrian, Median, and Persian empires, retaining under the Persians their own princes, and merely paying tribute. At present the country is divided among Turkey, Russia, and Persia.

ARMENIAN PATRIARCH.

The total number of the Armenians is estimated at 25 lakhs. In their own country they are chiefly farmers and shepherds, but they are scattered over the world, somewhat like the Jews, as money-changers, bankers, and merchants. There are at least 1,300 in India. There has been an Armenian Church in Madras for a long time, and a street is called after them.

In the beginning of the 4th century, King Tiridates and many of his people embraced Christianity, and during the following century the Bible was translated into Armenian. The head of the Armenian Church resides near Erivan, north of Mount Ararat, in Russian Armenia. The monastery there claims to be the oldest in the world. It contains, a seminary for the education of Armenian priests from all parts of Asia Minor and Persia. It is creditable to the Armenians that they have maintained their religion, sometimes amid severe persecution. American Missions have established several stations in Armenia, raising the standard of education, and diffusing a clearer knowledge of Christianity.

ASIA MINOR.

The term Asia first denoted the Roman Province in the West of Asia Minor, of which Ephesus was the capital. It is in this sense that it is used in the New Testament.[1] The name was next applied to Asia Minor, and lastly to the whole continent.

Asia Minor (Lesser Asia) is a large peninsula lying between the Black Sea and the Mediterranean. The interior consists of an elevated table-land, bounded on the north by ranges of hills, extending along the shore of the Black Sea, and on the south by the Taurus range. The two longest rivers flow into the Black Sea; some others fall into the Mediterranean. The climate is temperate and pleasant. The central table-lands are nearly destitute of trees. They abound, however, with pasturage, affording a plentiful subsistence to the flocks and herds of the wandering Turkomans. The northern slope towards the Black Sea is so covered with forests, that it has received the name of the "Sea of Trees."

Asia Minor, in the time of the apostle Paul, was divided into several provinces, the principal of which will now be described.

Cilicia.

Cilicia forms the south-east of Asia Minor, lying between the sea and Mount Taurus. A river, called the *Cydnus*, flows through it, fed by the melting snows on the mountains. The chief city was Tarsus. Near it Alexander the Great defeated Darius, king of Persia, his mother, wife, and children falling into his hands. Alexander nearly lost his life through bathing, when

[1] Acts ii. 9; xix. 12, &c.

heated, in the cold water of the Cydnus. Julius Cæsar, the great Roman conqueror, was so fond of Tarsus that he called it Juliopolis, and conferred on it the freedom of a Roman city.

Paul, the great apostle to the heathen nations of the ancient world, was born at Tarsus, on the Cydnus.[1] In his time it was a large and beautiful city, celebrated for its many schools and the learning of its teachers. Paul received his education first in Tarsus, and afterwards at Jerusalem; where he was brought up at the feet of Gamaliel.[2] When he became a Christian, he spent 5 years at Tarsus, preaching the gospel to the people of his native city.[3] On his second missionary journey, he entered Cilicia on the side of Syria, and crossed the mountains into Lycaonia by the passes called the *Cilician Gates.*[4]

WATERFALL ON THE CYDNUS.

Paul was proud of Tarsus: he calls it "no mean city." He describes himself as "free born."[5] His father had been made a citizen of Rome, and thus he, by birth, became so too. This was a great privilege which Paul sometimes used. A Roman citizen could not be bound or scourged unless found guilty of some crime. When the captain of the Roman soldiers at Jerusalem gave orders to have Paul bound and scourged, he was afraid when he knew that Paul was a Roman.[6]

Cappadocia.

Cappadocia was the largest ancient province of Asia Minor. It was bounded on the south by Mount Taurus, on the north by Pontus, on the east by the Euphrates, and on the west by Galatia and Lycaonia. It was watered by the river Halys, and was noted for its fine pastures. There were many Jews residing in it, some of whom heard Peter preach on the day of Pentecost in Jerusalem.[7] Christianity was early introduced into the province. Peter's first epistle is addressed, among others, to the Christians in Cappadocia.[8] Several celebrated Christian fathers flourished in this province.

Pontus.

Pontus (*sea*), the north-eastern province of Asia Minor, was bounded on the north by the Euxine or Black Sea; on the south by Cappadocia; and on the east by Colchis; and on the west by Paphlagonia and Galatia. It was originally governed by kings, and was in its most flourishing state under Mithridates the Great. He waged a long war with the Romans, but was at length subdued by Pompey, B. C. 66; after which Pontus became a province of the Roman Empire. One of its principal towns still flourishes under the name of *Trebizond.* Many Jews resided there, and from time to time "went up to Jerusalem unto the feast."[9] Aquila, the friend of Paul, was a native of Pontus,[10] and the gospel was planted there at an early period.[11] It was conquered by the Turks 1461 A. D. Paphlagonia, the province which lay west of Pontus, is not mentioned in Scripture.

Galatia.

Galatia was the central province of Asia Minor. Its name was derived from the Gauls, a Celtic race, who entered the province about 280 B. C., and mingled with the original inhabitants. They were conquered by the Romans 180 B. C., yet remained self-governed, but tributary, until the Emperor Augustus, 26 B. C., made Galatia a Roman Province. The language

[1] Acts xxi. 39. [2] Acts xxii. 3. [3] Acts ix. 30. [4] Acts xv. 41. [5] Acts xxii. 28. [6] Acts xxii. 29. [7] Acts ii. 9. [8] 1 Pet. i. 1. [9] Acts ii. 9. [10] Acts xviii. 2. [11] 1 Pet i. 1.

was partly Gallic, partly Greek. Galatia was distinguished for the fertility of its soil, and the flourishing state of its trade. Cæsar described the Gauls as fickle, or fond of change, and such was the character of the Galatians. Colonies from several nations resided in Galatia, and among them were many Jews. Paul's first visit to Galatia was during his second missionary journey, when many converts were made to Christianity.[1] They were so kind to Paul that he wrote, "If it had been possible, you would have plucked out your own eyes, and given them to me." A few years afterwards, Jewish teachers, professing Christianity, came among the Galatian converts, denying Paul's authority, and seeking to introduce the rites of Judaism. Paul learning this, wrote with his own hand his Epistle to the Galatians, in which he rebukes them for their fickleness, vindicates his authority, and sets forth the true doctrines of the Gospel. Christianity flourished in the province for about 900 years.

Lycaonia.

Lycaonia lay partly between Galatia and Cilicia, and was bounded on the east by Cappadocia. The people spoke a dialect of their own,[2] probably a mixture of Greek and Syriac. Paul, during his first journey, traversed it from west to east. At Iconium he made many converts, both Jews and Greeks,[3] but the unbelieving Jews threatening to stone him, he went to Lystra, another city. Paul having cured a cripple there, he and Barnabas were looked upon as gods, and the priest of Jupiter, the patron god of the city, brought oxen adorned with garlands to be offered in sacrifice to them. The apostles told them that they were men like themselves, and that they ought to worship God. Unbelieving Jews from Iconium stirred up the people of Lystra against Paul, and they stoned him. He was dragged out of the city, supposed to be dead, but he recovered. The next day the apostles went to Derbe, another city. When they had preached the Gospel there, they returned to Lystra and Iconium.[4]

Phrygia.

Phrygia was a central province of Asia Minor, west of Galatia and Lycaonia. It was very early settled. The ancients believed its inhabitants to have migrated from Macedonia before the Trojan war. It was conquered by the Romans, 133 B.C. Antiochus the Great (B.C. 223-187) transported partly to this province 2,000 Jewish families from Mesopotamia. Of its cities, Colosse, Laodicea and Hieropolis, are mentioned in the New Testament. Paul twice passed through the province, preaching and strengthening the disciples.

The Church at *Colosse,* to which Paul wrote an Epistle, seems to have been founded by Epaphras.[5] *Hieropolis* (sacred city), the chief seat of the worship of Astarte, was near Colosse, and shared with it the labours of Epaphras.[6]

Bithynia.

Bithynia formed the north-western province of Asia Minor. It was on the shore of the Black Sea, directly opposite Constantinople. When Paul attempted to go into Bithynia, the Spirit suffered him not,[7] but Christianity was brought to the province, for Peter's first Epistle is addressed, among others, to the Christians in Bithynia. It was under the government of Pliny, a noted Roman, who in a letter to the emperor Trojan, about 106 A.D., makes honourable mention of the number, character and customs of the persecuted Christians. The most celebrated Council of the Christian Church was held at Nicæa, its capital, about 325 A.D.

Pisidia and Pamphylia.

Pisidia lay between Phrygia and Pamphylia. Most of it was a wild district on the Taurus, through the deep defiles of which swift torrents poured their waters. The inhabitants were lawless mountaineers. Paul, in his two journeys, may have been in peril both by rivers as well as robbers.[8] Seleucus Nicator founded a city, called *Antioch of Pisidia,* memorable for Paul's visits and sufferings in his first and second journeys.[9]

Pamphylia was south of Pisidia. It was a crescent-shaped plain, sweeping around the sea coast. Strangers from Pamphylia were at Jerusalem on the day of Pentecost.[10] The capital was *Perga,* which Paul visited twice on his first journey. Here he parted with John Mark. From *Attalia,* the chief seaport, he sailed for Antioch.[11]

[1] Acts xvi. 6. [2] Acts xiv. 11. [3] Acts xiv. 1-6. [4] Acts xiv. 8-21. [5] Col. i. 7. [6] Col. iv. 12, 13. [7] Acts xvi. 7. [8] 2 Cor. xi. 26. [9] Acts xiii. 14; 2 Tim. iii. 11. [10] Acts ii. 10. [11] Acts xiv. 25, 26.

Lycia and Caria.

Lycia and Caria were two small coast districts, to the west of Pamphylia. Paul, when going to Jerusalem, found at *Patara,* a seaport of Lycia, a ship sailing for Phœnicia.[1] On his way to Rome, he sailed from *Myra,* another seaport, in a ship of Alexandria, bound for Italy.[2]

Caria is not mentioned in the New Testament, but it included *Miletus,* at which Paul touched and to which he invited the elders of the Church of Ephesus to meet him. Miletus was situated on the Meander, a river so noted for its windings, that *meandering* means winding. Miletus was once a flourishing trading city, with 4 harbours. New land has been formed, and the ruins of the city, a silent waste, are now 10 miles from the sea.

Ephesus.

The most celebrated temple in ancient times has that of *Diana,* or *Artemis,* at Ephesus, on the south-west coast of Asia Minor, about 30 miles from Miletus. The city stood on the side of a hill, sloping gradually into a plain not far from the sea. The temple was built of white marble, so bright as to dazzle the eye. It was 425 feet in length, 220 broad, and supported by 127 columns, each of which had been contributed by some prince. The columns were 60 feet high, and 36 of them were richly carved. The temple was filled with the most beautiful statues and pictures.

The first temple was burnt by a man, named Eratostratus, who thus sought to be remembered by posterity. It was the same night on which Alexander the Great was born, 356 B. C. When it was asked why the goddess allowed such a famous temple to be destroyed, it was given out that she was so engaged with the mother of Alexander to aid in bringing him into the world, that she had no time or thought for anything else!

Alexander offered to rebuild the temple, if he were allowed to inscribe his name on the front, but the Ephesians refused. With the help of all the states of Asia Minor, they built a temple still more magnificent than that which had been destroyed. It was decorated with gold, jewels, and precious stones; the roof was supported with columns of green jasper. The second temple was destroyed by the Goths, 260 A. D. Some of its columns were taken to Constantinople to adorn the great church of St. Sophia, which is now a Turkish mosque.

The image of the goddess, to receive more honour, was said to have fallen down from heaven. It was covered with a number of female breasts; the priest were eunuchs, dressed in women's clothes. The Ephesian Diana corresponded with the Hindu Sakti.

IMAGE OF DIANA.

The Apostle Paul came to Ephesus when the temple was in all its glory, and preached for about 3 years. There were many pretended magicians in the city. They said that certain words, called Ephesian letters, copied from the image of the goddess, would charm away evil spirits, heal diseases, and do other wonderful things. Some of these magicians came to Paul, confessing the tricks they had played, and having brought their books of charms, they burnt them in the streets before all the people. They would not *sell* the books, lest others should be hurt by reading them. If they had sold them, they might have got 50,000 pieces of silver for them.[3]

Once a year there was a great feast held in honour of the goddess, and people flocked to Ephesus from all parts to join in it. Strangers, before they went home, often bought silver shrines, small models of the temple with the idol inside. They thought they would be charms, keeping them from harm and bringing good fortune. The sale of these things

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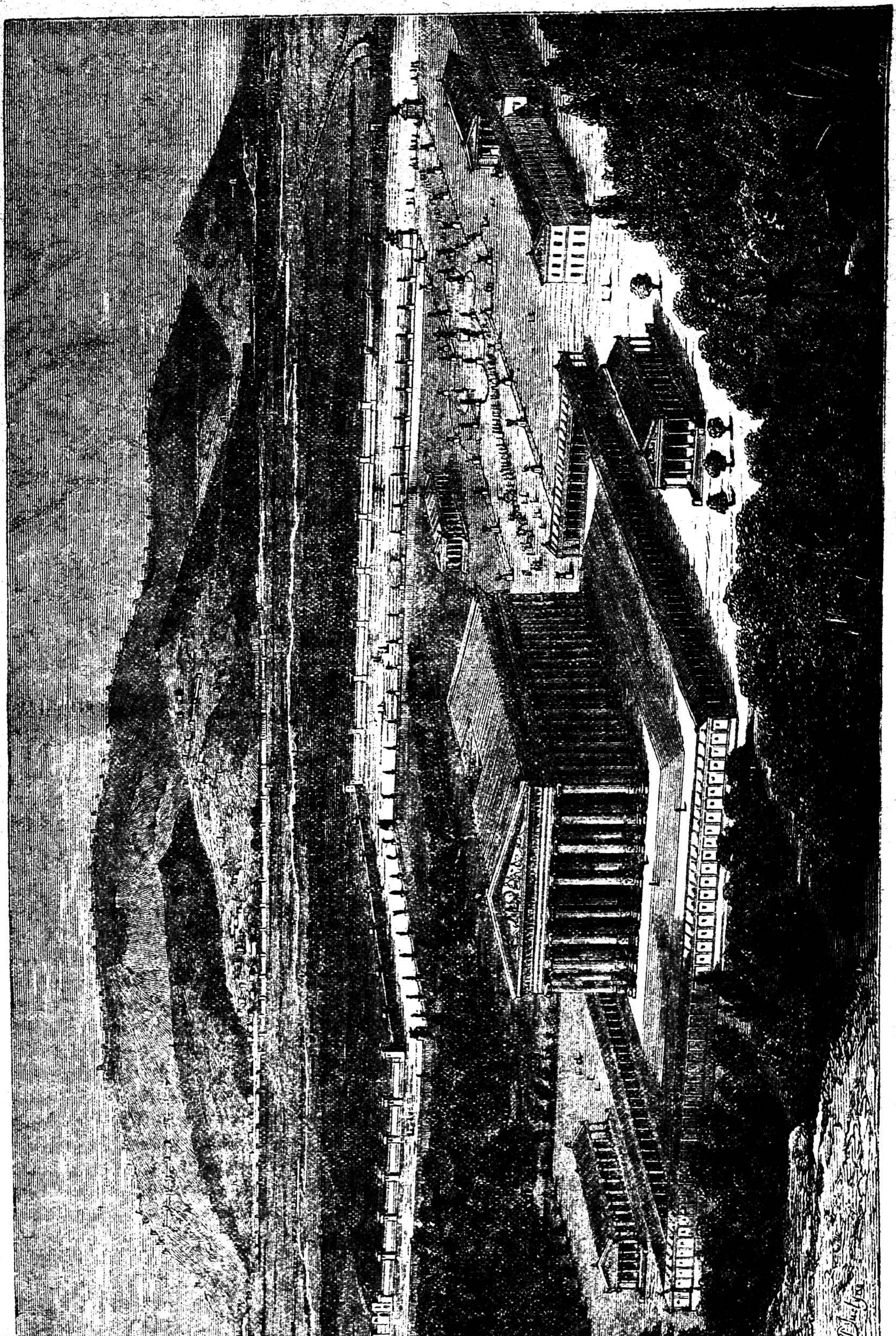
[1] Acts xxi. 1, 2. [2] Acts xxvii. 5, 6. [3] Acts xix. 19.



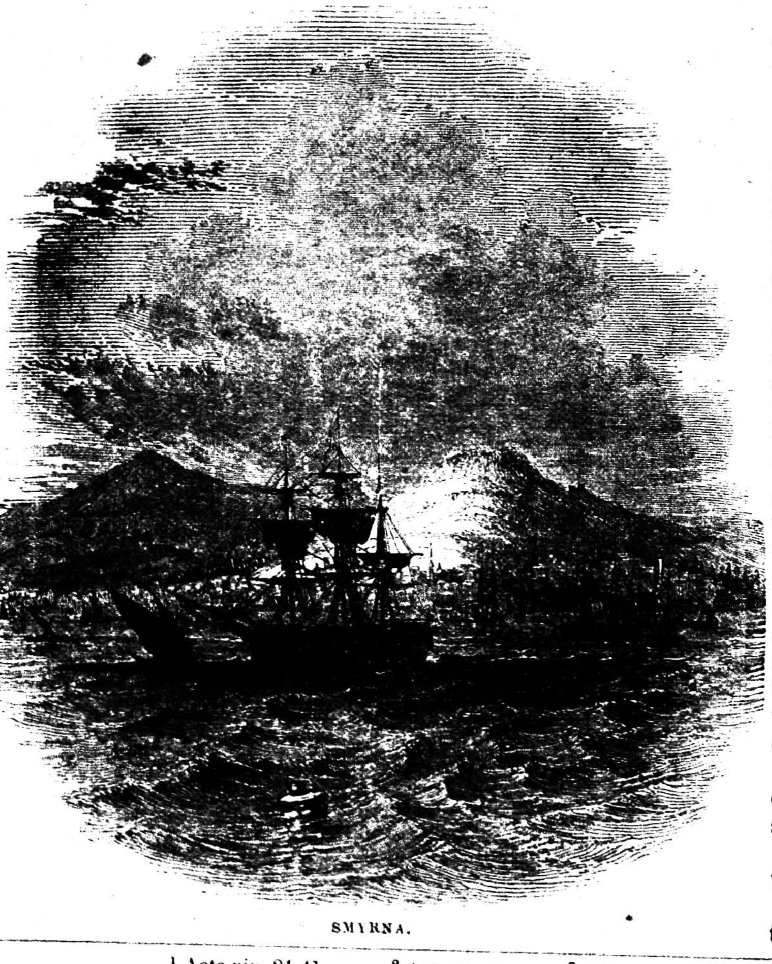
TEMPLE OF EPHESUS RESTORED.

brought great gain to the silversmiths of Ephesus. Demetrius, a silversmith, was afraid that he would lose his business through Paul preaching against idolatry and the people becoming Christians. He persuaded the silversmiths to get up a cry, "Great is Diana of the Ephesians!" The whole city was in an uproar. The Chief Magistrate quieted the people. He told them that there was no need of their outcry, for every one knew that Diana was great.[1] Paul afterwards left to visit other churches.[2]

RUINS OF EPHESUS.

When Paul was a prisoner at Rome, he wrote a beautiful letter to the Ephesian Christians, contained in the New Testament. He thanked God that they who were "once darkness, were now light in the Lord." They were to "walk as children of light," giving up all their former evil doings.

There is not now throughout the whole world a single worshipper of the goddess Diana or of the image which is said to have fallen down from heaven. So will it yet be with the idols of India.



SMYRNA.

THE APOSTLE JOHN AND THE SEVEN CHURCHES OF ASIA.

The Apostle John, "the disciple whom Jesus loved," lived at Ephesus, both before his banishment to the island of Patmos, and after his release. Jesus, while hanging on the cross, committed to John the care of His mother.[3] There were seven churches in the Roman province of Asia to which John, at the command of Jesus, wrote an epistle or letter.[4] The first was addressed to the "Angel," or minister, of the Church at Ephesus.

John lived to be a very old man. When no longer able to preach, he used to be carried into the Church, where he would say, "Little children, love one another."

Ephesus is now a heap of ruins. There is only a small Turkish village.

The other six churches will now to briefly described.

SMYRNA is situated at the head of a bay on the

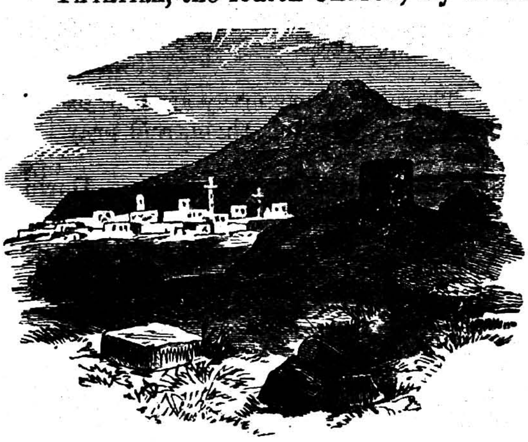
[1] Acts xix. 24-41. [2] Acts xx. 1. [3] John xix. 27. [4] Rev. i. 11.

west coast of Asia Minor. The name means *myrrh*, a kind of spice. It stands on the side of a hill and the plain at its foot. The present city was founded 320 B. C., and soon became the most beautiful and wealthy city of Asia Minor, which it continues to be, although it has suffered severely from earthquakes. Christianity was early planted here. Polycarp, a disciple of John and bishop of Smyrna, suffered martyrdom about 166 A. D.

Smyrna is a flourishing commercial city, with many foreign merchants. Christians are so numerous that the Turks call it "infidel Smyrna."

PERGAMOS was the third Church to which an epistle was addressed. It lay to the north of Smyrna, on the river Caicus, 20 miles from the sea. It was once the capital of a line of kings. One of them (B. C. 197-159.) founded a very large library. In copying manuscripts for it, great quantities of sheep skin were used. They were prepared in an improved manner, and called "paper of Pergamos," whence the English word "parchment." Pergamos, in the time of John, had numerous temples, and the enmity to Christianity had already began in the slaying of Antipas.[1] Pergamos has still a population of about 20,000, with about 2,000 Greek and Armenian Christians.

THYATIRA, the fourth Church, lay to the east of Pergamos. It was noted for its purple dyeing. It was the birth place or abode of Lydia, the seller of purple whom Paul baptized at Philippi.[2] Large quantities of scarlet cloth are still manufactured. It is at present a thriving city of about 17,000 inhabitants, with extensive ruins around it.



THYATIRA.

SARDIS, the fifth Church, lay about 50 miles north-east of Smyrna, on the river Pactolus, celebrated for its "golden sands." It was a very ancient city, the capital of the kingdom of Lydia, whose last monarch, Crœsus, famed for his immense wealth, was conquered by Cyrus, king of Persia. From early times it was distinguished for its manufactures and commerce. After the Persian conquest, the Lydians became notorious for luxury and profligacy. Sardis was destroyed by an earthquake during the reign of Tiberius. Its ruins are still extensive.

The Church of Sardis was severely rebuked: "Thou hast a name that thou livest, and art dead."[3]

PHILADELPHIA (*brotherly love*), the sixth Church, was about 27 miles south-east of Sardis. It was named after its founder, Attalus Philadelphus, king of Pergamos, who died B.C. 138. With the rest of the province, it was bequeathed to Rome by the last king of Pergamos. It was taken by the Turks under Bajazet, 1392 A. D. The town has at present a population of about 10,000, mostly Turks.

LAODICEA, the seventh Church, was the most easterly. It was near Colosse and Hieropolis, already mentioned. It was enlarged by Antiochus II., who called it after his wife Laodice. A Christian church was early gathered here. It was addressed by Paul in his letter to the Colossians,[4] and was probably visited by him, 63 A.D. In the epistle it is described as wealthy, but lukewarm—neither cold nor hot.[5] An important Church Council was held at Laodicea in the middle of the 4th century, and some form of Christianity lingered there until the time of the Turks.

MYSIA.

MYSIA was the most westerly province of Asia Minor. Paul traversed it on his first journey to Europe.[6] **Adramyttium** was a large seaport in the south. Paul doubtless visited it during his journeys, and when he went last to Italy, he sailed from Cæsarea in a ship of Adramyttium.[7] **Assos** was another seaport, not far from Adramyttium, and 20 miles south of Troas. When Paul was on his way to Jerusalem, his companions sailed from Troas to Assos, but as it was much farther by sea, Paul walked across the cape on foot.[8]

[1] Rev. ii. 13. [2] Acts xvi. 14, 15. [3] Rev. iii. 1. [4] Col. iv. 13. [5] Rev. iii. 13-16. [6] Acts xvi. 8. [7] Acts xvii. 2. [8] Acts xx. 13, 14.

Troas was a large seaport near the supposed site of ancient Troy. Homer's poem, called the *Iliad*, on the siege of Troy which lasted 10 years, was among the Greeks like the Mahabharat among the Hindus. Troas was a Macedonian city, and a Roman Colony. At Troas, Paul looking across the sea, first saw the blue tops of the European mountains. At night he had a vision of a man of Macedonia, standing and saying to him: "Come over and help us." That man represented Europe, and his cry for help, Europe's need of Christ. Paul understood from this that God wished him to go to Macedonia to preach the Gospel. He and his companions prepared at once to obey.[1]

TROAS.

Why did the people of Macedonia need help? Because they did not know about the one true God and worshipped idols. There are very many around us who need help for the same reason. We should do all we can to teach them, and pray that they may soon turn to their Father in heaven.

When 5 years later, Paul visited Troas a second time, he laboured with success.[2] During his third visit, which lasted but a week, Eutychus was restored to life.[3]

THE ISLANDS MENTIONED IN THE BIBLE.

The Jews were not a sea-faring people. Solomon, it is true, had fleets of trading ships which sailed from **Eziongaber,** at the head of the north-eastern gulf of the Red Sea; but they were manned by Phœnician sailors, sent by Hiram, king of Tyre. They went to Ophir.[4] Every three years, ships of Solomon, with the ships of Hiram, went to Tarshish, bringing gold and silver, ivory, apes, and peacocks."[5] The term for "peacocks" in the Hebrew Bible is certainly Tamil; those for "apes" and "ivory" are found both in Sanskrit and Tamil. Hence some suppose that Solomon's fleets came to India.

Few islands are mentioned in the Old Testament, and the term was also applied to countries bordering on the sea. In the New Testament several islands are named in connection with the missionary journeys of Paul. They will now be briefly described.

Cyprus is one of the largest islands in the Mediterranean. It is about 140 miles long, and from 5 to 50 broad. It lies in the east of the Mediterranean. In ancient times it was noted for its copper, which is named after the island. When Paul and Barnabas were living at Antioch, they were appointed to be the first Christian missionaries to the heathen. They went first to Cyprus, to which Barnabas belonged.[6] They landed at **Salamis,** a large city on the east of the island. A great many Jews lived at Salamis, and the Apostles preached in their synagogues. They then went preaching all through the island, till they came to **Paphos.** Near it was a temple of Venus, the goddess of love. It was so celebrated that Venus was sometimes called the "Paphian goddess." Her priestesses were prostitutes, like the dancing girls in some Indian temples. The Roman Governor, whose name was Sergius Paulus, lived at Paphos. He was not satisfied with the false gods of his country, and wished to learn the truth. When he heard of the preaching of Paul and Barnabas, he sent for them. A sorcerer, called Elymas, tried to withstand the Apostles, but he was struck blind.[7]

The last mention of Cyprus in the New Testament is in connection with Paul's voyage to Rome: he sailed under Cyprus[8].

Cyprus now belongs to Turkey, but the administration is in the hands of the British Government.

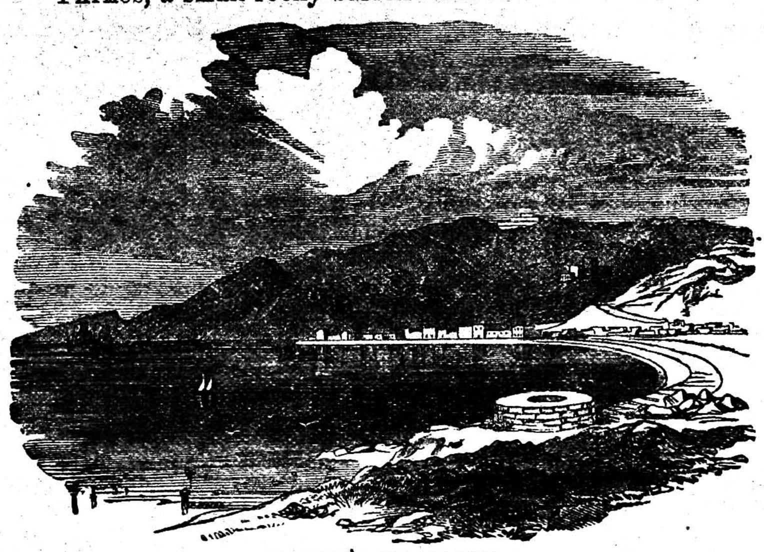
[1] Acts xvi. 8-11. [2] 2 Cor. ii. 12, 13. [3] Acts xx. 5-14. [4] 1 Kings ix. 26. [5] 1 Kings x. 22. [6] Acts xiii. 2-4. [7] Acts xiii. 4-13. [8] Acts xxvii. 4.

Rhodes (*a rose*) is an island off the south-western coast of Asia Minor. It was famed for its brazen statue of Apollo, 105 feet high, which was reckoned one of the seven wonders of the world. It was erected 290 B.C., but was overthrown by an earthquake about 70 years later. Paul touched at Rhodes on returning from his third journey.[1] From 1309 to 1522 it was the residence of the knights of St. John. When it was taken by the Turks, they removed to Malta.

Coos is a small island, north-west of Rhodes, a short distance from the south-west point of Asia Minor. Paul passed it on his voyage to Jerusalem.

Samos is a lofty island, close to the western coast of Asia Minor. It was celebrated as the birthplace of Pythagoras, a famous Greek philosopher. Paul touched here when returning from his 3rd journey. **Trogyllium,** to which Paul went from Samos, was a town on the mainland, only about a mile distant.[2]

Patmos, a small rocky barren island 20 miles south of Samos, was used by the Romans as a place of exile for criminals. The Apostle John was banished there by the Emperor Domitian, about A.D. 95.[3] The town lies at the foot of a hill. Half way up the hill is a cave, where tradition says John saw his visions.



ST. JOHN'S BAY, PATMOS.

Chios, now called Scio, is a fertile island north-west of Samos. Paul passed it as he sailed southward from Mitylene to Samos.[4]

Lesbos lay to the north of Chios. The island itself is not mentioned in Scripture, but Paul touched at *Mitylene*, the capital, on his way from Greece to Jerusalem.[5]

Samothracia is a small mountainous island, about 20 miles south of Thrace. Its ancient name was Samos, to which Thracia was added to distinguish it from the other Samos. When Paul sailed from Troas to Europe, he came first to Samothracia.[6]

Crete, now Candia, is an island about 140 miles long, and from 6 to 35 miles broad, in the Mediterranean, about midway between Europe and Africa. In the time of Homer, it was celebrated for its hundred cities. Chalk is found in great abundance, and was hence called *creta* by the Romans. When Paul was on his voyage to Rome, the ship first made **Salmone,** and took shelter at **Fair Havens,** near which was the city of **Lasea.** Against Paul's warning, the ship set out for **Phenice**, in the west of the island as a better place to spend the winter; but a fierce wind drove it out to sea.[7] When sheltered by **Clauda**, a small island to the south, they undergirded the ship. There is now a lighthouse on Clauda, which is often seen by steamers on their way from England to India. Titus was left in charge of the Christians in Crete.[8] The Cretans had a bad character. Epimenides, one of their own poets, describes them as "always liars."[9]

Melita, now Malta, is a small island, to the south of Sicily, to which Paul's ship was driven after being tossed for 14 days in the Sea of Adria. The ship was wrecked, but all escaped safe to land. Here Paul shook off a viper and cured the father of Publius, the chief man of the island, of a dangerous sickness. After remaining 3 months in Melita, Paul left in a ship of Alexandria.[10]

Malta is now under the English. The place where Paul was wrecked is called St. Paul's Bay.

Sicily is the largest, most fertile, and most populous island in the Mediterranean. It is

[1] Acts xxi. 1. [2] Acts xx. 15. [3] Rev. i. 9. [4] Acts xx. 15. [5] Acts xx. 12. [6] Acts xvi. 11. [7] Acts xxvii. [8] Titus i. 5. [9] Titus i. 12. [10] Acts xxviii. 1-11.

separated from the mainland of Italy by a strait only 2 miles wide. Its shape roughly resembles a triangle. It is less than half the size of Ceylon. It contains the noted volcano, Ætna, 10,800 feet in height. From the great fertility of the island, it was called the granary of the Romans.

Sicily itself is not mentioned in the Bible, but Paul passed 3 days at **Syracuse**,[1] a large city on its eastern coast, on his way to Rome. Syracuse is celebrated as the birthplace of Archimedes, the clever mechanician, whose contrivances long hindered the Romans from taking the city.

EUROPE.

Many Hindus look upon Christianity as a European religion, because some of its preachers are Europeans. It is therefore regarded as a foreign religion, which should not be accepted by Asiatics. This is a mistake. Christianity originated in Asia, and was first made known in Europe by Asiatics, but it was not rejected on that account. Truth is to be accepted from whatever quarter. Christianity is not for any particular part of the earth, but for the whole world. The angel's message was, "I bring you good tidings of great joy which shall be to all people."[2]

The prophets in the Old Testament foretold that the kingdom of the Messiah, the Lord Jesus Christ, was not to be confined to Palestine and the surrounding countries. The "multitude of isles" were to rejoice in the glories of the coming kingdom. The "islands" were to wait for Jehovah's law, to declare His praise, to witness His mighty acts, to bring their presents to His feet, and to submit to His universal rule. By the "islands" were understood not only Cyprus, Crete, &c., but all lands beyond the sea.[3]

MACEDONIA.

Paul, in vision at Troas, saw a man of Macedonia who said, "Come over and help us." The limits of Macedonia varied at different times. The part of Europe nearest Asia was called THRACE, and next to it on the west was *Macedonia*; but the empire of Philip and Alexander included both. Alexander the Great conquered the Persian empire, and came as far as the Punjab, where he defeated Porus in a great battle. His soldiers refusing to go any farther, he sailed down the Indus, and returned to Babylon where he died.

Two days' sail brought Paul and his companions to NEAPOLIS *(new city)*, the seaport, from which they went inland to PHILIPPI,[4] the capital. Philippi was so called after Philip, king of Macedonia, the father of Alexander the Great, who had rebuilt it. It is celebrated in history for the great victory gained there by Augustus over Brutus and Cassiuus, which put an end to the Roman republic. The city was built on great plain, close by a river.

Very few Jews live in Philippi, so there was no synagogue. But there was a small place forprayer, near the river-side. As it was the only place where the true God was worshipped, Paul and his companions went there the following Sabbath. In that small company was a woman, named Lydia. She was only staying for a time in Philippi, for her home was in Thyatira, in Asia Minor, about 350 miles distant. Her trade was to sell purple or scarlet dye. This was a beautiful and costly dye, obtained from a shell-fish. Cloth dyed with it was worn by kings. As Lydia listened to the truths Paul taught, the Lord opened her heart to receive them, and she was baptized. This was the first sermon preached in Europe, and Lydia was the first who became a Christian in that part of the world.[5]

Paul and his friends were for a time very happy in Philippi, but soon a great change took place. They were accused before the judges of teaching customs unlawful for Romans, and to please the people, the judges, without inquiry, ordered Paul and Silas to be beaten with rods. With backs all bleeding, Paul and Silas were led to prison, where their feet were made fast in the stocks. At midnight, when Paul and Silas were praying God, there was a great earthquake : all the doors were then opened, and every one's chains were loosed. The jailor, supposing that the prisoners had escaped, drew his sword and would have killed himself; but Paul cried out, "Do thyself no harm; for we are all here." Trembling and astonished, the

[1] Acts xxviii. 12. [2] Luke ii. 10. [3] Isa. xlii. 4, 10, 12; xlix. li. 5; Psa. lxxii. 10. [4] Acts xvi. 11, 12.
[5] Acts xvi. 13-15.

jailor fell at the feet of Paul and Silas saying, "Sirs, what must I do to be saved?" He did not ask to be saved from the earthquake and death, but from his sins. The answer was, "Believe in the Lord Jesus Christ, and thou shalt be saved." We have all sinned times without number: we cannot atone for them nor merit heaven. God has therefore graciously provided a Saviour. Trusting in Him our sins are forgiven for His sake. God also send His Holy Spirit to purify our hearts, and make us fit to dwell with Himself for ever in heaven. The jailor believed and was baptised, rejoicing in the Lord.

When the judges heard that they had beaten Roman citizens, uncondemned, they were afraid; so they came and begged Paul and Silas to leave the city.[1] When they had seen the Christians and comforted them, they departed. While a prisoner at Rome, Paul wrote an epistle to the Philippian Christians, which shows the great affection he felt for them.

Paul and Silas, travelling westward, passed through *Amphipolis* and *Apollonia*, and came to THESSALONICA.[2] Thessalonica was a large seaport at the head of a gulf. It was originally called Therma, but being rebuilt by Philip after his victory over the Thessalians, it then received the name of Thessalonica. It stands on the side of a hill, rising up from the sea. When Paul went there, it was the residence of the Roman governor of Macedonia.

THESSALONICA.

There were many Jews living in Thessalonica, where they had a synagogue. Paul went to the Jews for three Sabbaths, showing them from their own prophets that Jesus was the promised Saviour. Some Jews believed, and a great many Greeks. The unbelieving Jews made a great uproar. The Christians, fearing that Paul and Silas might be murdered, sent them away by night.[3] He afterwards wrote two letters to them, given in the New Testament.

Thessalonica, now called SALONIKI, is next to Constantinople, the second commercial city in European Turkey. It is connected by rail with the great cities of Europe. The population is about 120,000, of whom one half are Jews.

Paul and Silas next came to a city, called BEREA. The Jews there were very different from those in Thessalonica. They received the word of the Lord with all readiness of mind, and searched the Scriptures daily to see if what Paul said about Christ was true. Many of them therefore believed.[4] But Paul could not stay long at this place. Unbelieving Jews came from Thessalonica and stirred up the people against him; so the Christians put him into a ship, and he sailed to Athens. But Silas and Timothy remained behind to teach the Bereans more about Jesus.[5]

GREECE.

Next to Palestine, GREECE is the most interesting country in the world. Though small, it has exerted a mighty influence. Sir H. S. Maine attributes to the Greeks the "principle of progress, of movement onwards, and not backwards. It is this principle which we English are communicating to India. We did not create it. We have received it, and as we have received it, so we pass it on."[6]

Greece forms a peninsula, jutting into the Mediterranean, about midway between Asia Minor on the east and Italy on the west.

The shape is very irregular, the coasts being indented by deep bays, and studded with small islands. The interior contains lofty mountains, whose tops in winter are covered with snow. Between the mountains there are fertile plains and villages, watered by numerous streams. The climate is temperate and healthy. Corn, wine, oil, honey, and silk are

[1] Acts xvi. 19-40. [2] Acts xvii. 1. [3] Acts xvii. 10. [4] Acts xvii. 11, 12. [5] Acts xvii. 14, 15. [6] Calcutta Convocation Address.

produced in some quantities, but the country is mainly pastoral. The sheep and goats, which are numerous, are pastured on the mountains in summer, and on the plains in winter.

In the New Testament, Greece is usually called ACHAIA, the name of the Roman province; it is once called HELLAS, rendered Greece in the English Bible. Acts xx. 2.

Ancient Greece was divided into NORTHERN GREECE, CENTRAL GREECE, and the PELOPONNESUS, the southern Peninsula.

Northern Greece included Thessaly on the east, and Epirus on the west. The two most noted divisions of Central Greece were Attica and Bœotia. Attica contained Athens, the most celebrated of all the Greek cities. The Bœotians were provincial for stupidity, but a few of them rose to eminence. The Peloponnesus was connected with the mainland by the Isthmus of Corinth, through which a ship canal has recently been cut. The city of Corinth, situated on the isthmus, was notorious for its luxury and licentiousness. The principal state was Laconia, inhabited by the Lacedæmonians, the most warlike of the Greeks. Its chief city was Sparta.

History.—The Greeks themselves believed that their ancestors sprang out of the earth. The earliest inhabitants were mere savages. They dwelt in wretched huts, and fed on acorns, a kind of small nut. Their garments were the skins of wild beasts. Another race of men, settled in Greece at a very early period. They were not so barbarous as the aborigines, as they cultivated land, reared cattle, and carried on some trade with the neighbouring countries. Their buildings, formed of large rough stones, were so strong, that the ruins of some of them exist to the present time. The next tribe that spread over Greece was that of the Hellenes, from whom the whole country was called *Hellas*: the name Greece was given to it by the Romans.

Small bodies of colonists from more civilised countries settled among the Hellenes, and brought with them the rudiments of the arts and sciences. Cecrops, an Egyptian, is said to have founded Athens, 1556 B. C. He is supposed to have introduced the cultivation of the olive, and of different kinds of grain. The establishment of the court of Areopagus at Athens is likewise attributed to Cecrops. Some years afterwards, Cadmus is said to have come from Phœnicia, and built Thebes. He is supposed to have taught the cultivation of the vine, the manufacture of metals, and the use of the alphabet. The Greeks wrote at first alternately from right to left and from left to right, as furrows are made in ploughing. Pelops, from Asia Minor, settled in Argos, and having extended his conquests over the neighbouring districts, the whole peninsula was named after him, Peloponnesus, the island of Pelops.

Ancient Greece consisted of a number of small kingdoms which were frequently at war with one another. Twelve of these little states united themselves into a confederacy. Their deputies were called the Council of the Amphictyons.

About 5 centuries before the Christian era, Darius, king of Persia, invaded Greece, with a fleet of 600 vessels, and an army of 5 lakhs of men. They were defeated at Marathon by an Athenian army of 10,000 men. Xerxes, the son of Darius, tried to conquer Greece with an army of 20 lakhs, but he similarly failed. In 146 B.C., the country was subdued by the Romans, and about 400 years ago it fell under the power of the Turks. In 1821 the Greeks revolted, and, after a long and bloody struggle, were declared independent in 1829.

The Greek Language.—Greek belongs to the Aryan family of languages. At an early period the ancestors of the Hindus, Persians, Greeks, Romans, and English were living together, speaking the same language, and worshipping the same God under the same name, *Dyaus Pitar*, Heaven-Father, in Greek Zeus pater, and in Latin Jupiter. The close resemblance between Greek and Sanskrit is shown by the placing of the accents on the same syllable at Athens and Benares in the word Zeus.*

	SANSKRIT.	GREEKS.
Nom.	Dyaús	Ζεύς
Gen.	Divás	Διός
Loc.	Diví	Διί
Acc.	Dívam	Δία
Voc.	Dyaūs	Ζεῦ

* Max Müller in *The Nineteenth Century*, Oct. 1885, p. 626.

The following is John iii. 16 in the original Greek:

GREEK (Ancient).

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

The Greek language is noted for its beauty. At the beginning of the Christian era, it was known to many persons in the countries bordering on the Mediterranean, and enabled them to communicate with each other, as English does in India at present. The New Testament is written in Greek.

In literature, Greece was the glory of the whole earth. No nation has surpassed the Greeks in poetry, oratory, and history. Homer, the greatest of the Greek poets, is said to have been a wandering minstrel who went about repeating his verses. Demosthenes was the chief of the Greek orators. Herodotus, called the "Father of History," was a great traveller.

Paul at Athens.

Athens is situated in the south of Europe, about three miles from the sea. The city stands on a plain, but there are four small hills, all of which formed part of the city. One of the hills, called the Acropolis, or citadel, is a square craggy rock, on which stood the Parthenon, the famous temple of Athēna, the goddess supposed to watch over the city. It was built of white marble; the image of the goddess, celebrated for its size and beauty, was made of ivory and gold. Not far from the Acropolis is another rock, called Mars' Hill, where important cases were tried by judges. The plain below was covered with houses, temples, and other public buildings; statues everywhere met the eye.

An account of the Greek religion will be given under Rome, but the foolish story of the origin of Athēna may be given here.

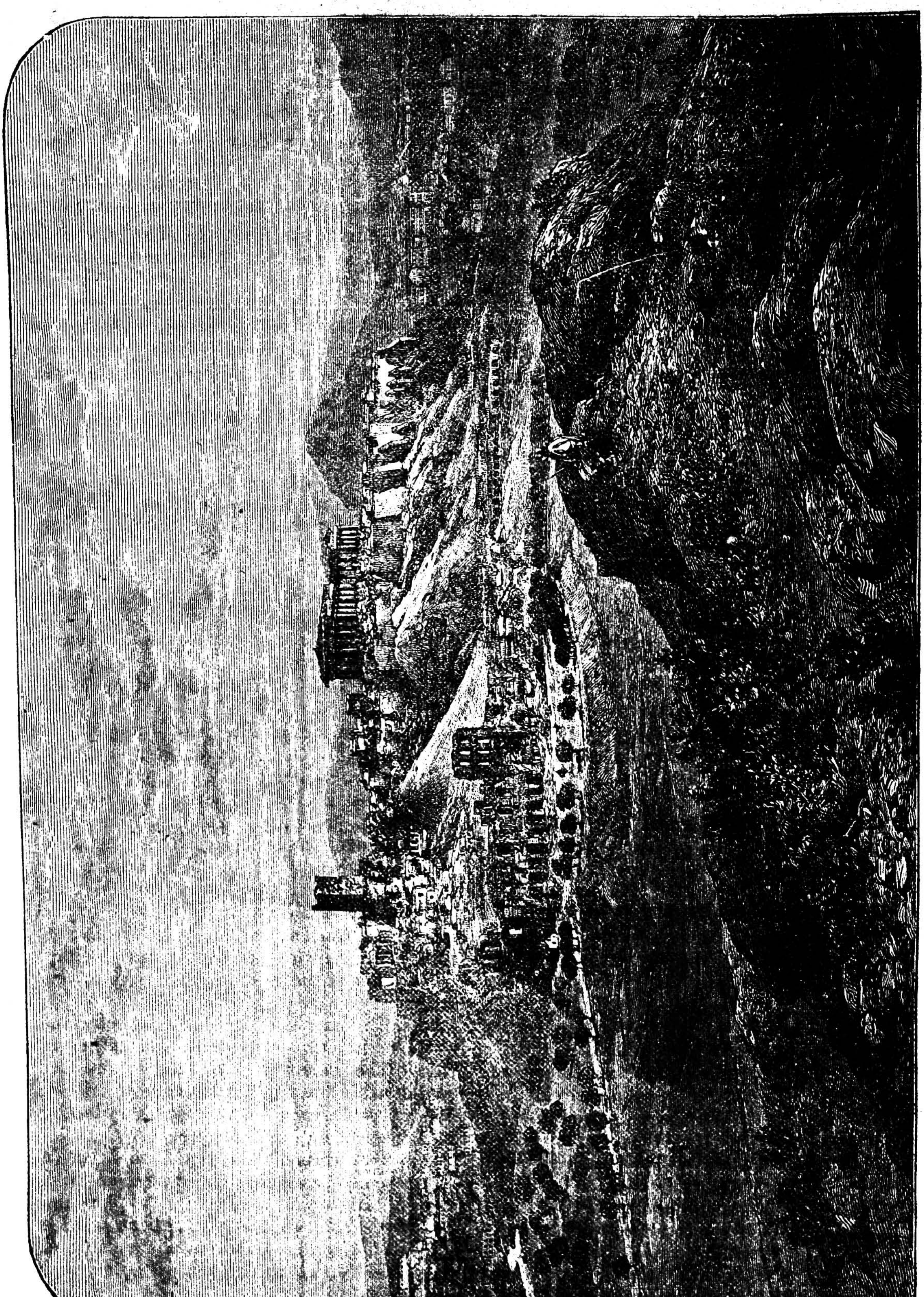
Jupiter, the highest of the gods, was a notorious adulterer. His wife Juno was as troubled about his conduct as Parvati was with Siva. Jupiter is said to have married Metis, a very clever woman, superior in intelligence even to the gods. Afraid lest the child of such a mother should be wiser than himself, Jupiter ate Metis when she was pregnant! One day, some time after, he felt a great pain in his head, when he ordered his son Vulcan to cleave it open. When he did so, out sprang Athēna, fully armed, and immediately was admitted into the assembly of the gods. In power she was next to her father; she could hurl his thunderbolts, prolong life, and bestow the gift of prophecy. Her bird was the owl, supposed to denote wisdom. The Athenians must have been owls to credit the above story, which is as foolish as any told by the Hindus about their gods and goddesses.

STATUE OF ATHENA OR MINERVA.

Athens was noted for its idlers. Both the people of the city and strangers who came to it, spent their time in nothing else but either to tell or to hear some new thing. The chief place of resort was the market-place, a square, surrounded with temples and shady porticoes. Near it were some famous schools of philosophy. Athens was called by Milton, "the eye of Greece, the mother of arts and eloquence."

Paul was alone in Athens. He went through the city from street to street, looking at every thing. His chief attention was taken up with the numerous temples and images. His spirit was stirred within him when he saw that the city was wholly given to idolatry. Athens was so full of idols that it was said to be easier to find a god in it than to find a man. He felt sad that men should forget their great Creator, and give the honour due to Him to the work of their own hands.

Paul went first to the few Jews who were in the city, and reasoned with them in their synagogue or church; but his chief work was in the market-place, where he went every day to



ATHENS.

speak with any who were willing to hear what he had to say. Among those whom he met were two classes of Athenian philosophers from the schools near at hand.

One class, called Epicureans, took their name from Epicurus, who lived more than 300 years before Paul visited Athens. He taught that the world was not made by a Creator, but by particles of matter coming together by chance, and that pleasure is the chief good. Epicurus himself was much better than his followers, whose motto, in later times, may be said to have been, "Let us eat and drink, for to-morrow we die."

The Stoics were the other class. They got their name from *stoa*, a porch, in which Zeno, their founder, first taught. Virtue was held to be the highest good, and they pretended to be indifferent alike to pleasure and pain. Many of them, however, were hypocrites, indulging in vice; while some were tempted to suicide.

Paul did not talk with the philosophers about the questions which they were fond of discussing, but about Jesus and the resurrection from the dead. The feeling excited was a certain amount of curiosity, mixed with contempt. Paul seemed to them "a setter forth of strange gods," a mere "seed-pecker," one who picks up scraps of knowledge which he does not understand. As far as they could make out, Paul appeared to be preaching a new religion. As it was difficult to hear in the crowd, they proposed to go to Mars' Hill, close at hand.

They went up from the market-place by some steps, to the top of the rock, where there was a level spot, encircled by a stone bench. Some of Paul's hearers sat; others stood around him. The blue sky was above his head; in front was the Acropolis, crowned with temples. Stretching out his hand, Paul spoke as follows:—

"Ye men of Athens, in all things I perceive that ye are somewhat religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription, TO THE UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is served by men's hands, as though He needed anything, seeing He Himself giveth to all life and breath and all things; and He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him, though He is not far from any one of us: for in Him we live and move and have our being: as certain even of your own poets have said, For we are also His offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent: inasmuch as He hath appointed a day in the which He will judge the world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

A few short explanations may be given of the address.

Like the greatest of the Greek orators, Paul began with, "Ye men of Athens." He acknowledged that they were religious. The Athenians confessed by the inscription on the altar that there was a God whom they did not know. He was the God whom Paul preached. Pointing, perhaps, to the splendid Parthenon, Paul taught that God dwells not in temples made with hands, He is the great Creator of all things, and does not need anything from us.

The Athenians claimed to have sprung from the earth, Paul taught, on the contrary, that all men were equally made by God. He has given them power to find Him, though they have but dimly groped after Him in the darkness. In support of what he said, Paul made a well-known quotation from a Greek poet, "For we are also His offspring."

The Athenians were proud of the beautiful statues of their gods, but Paul declared that the Godhead is not like to gold, silver or stone, formed into images.

After teaching the "Fatherhood of God" and the "Brotherhood of man," Paul said that the times of ignorance God had overlooked, but that now He commanded all men everywhere to repent. He also spoke of a coming judgment, of which God had given a pledge by raising from the dead, the ordained judge, the Lord Jesus Christ. He, before whom we must stand at the last day, now invites us to come to him as our Saviour.

When Paul spoke of the resurrection, some, probably the Epicureans, broke into open mocking, while others, probably the Stoics, with a show of politeness, said, "We will hear thee concerning this yet again."

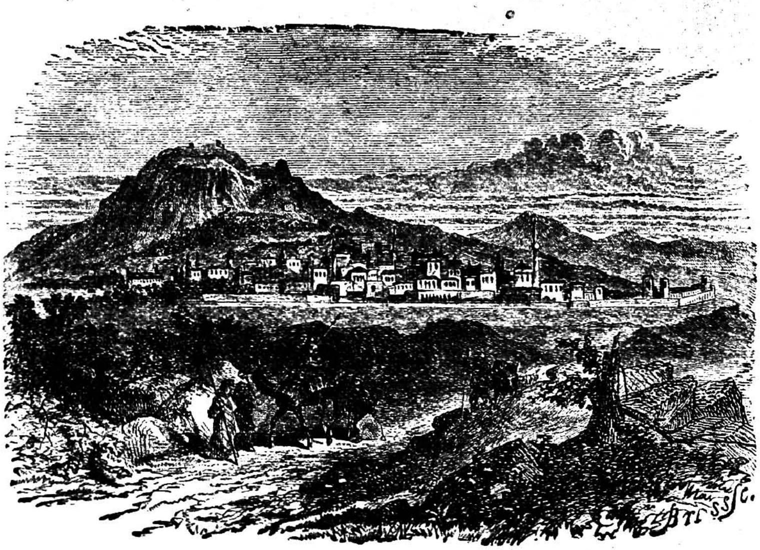
Still, some believed and were baptized. Among them was Dionysius, one of the judges of the court of Areopagus, a woman named Damaris, and others with them. It must have been a great trial to take this bold step in a city wholly given to idolatry. But they sought the truth, and were not content simply to walk according to custom.

Although Paul never again visited Athens, a Christian church was established which afterwards produced some eminent men. The temple of Athēna was converted into a place of worship for the one true God, and on Mars' Hill there now stands a church, called after Dionysius.

Paul at Corinth.

Paul left Athens and went to Corinth. This was a rich city, the capital of Greece, standing between two seas. The people were very fond of pleasure. There was a famous temple to Venus, with many priestesses, like the dancing girls of South India.

At Corinth Paul found a lodging with a Jew, called Aquila, who, with his wife Priscilla, had come from Italy. The Emperor had ordered all Jews to leave Rome, because they were so often making disturbances. One reason why Paul went to them was, because they were tent-makers like himself. He worked with them for his daily bread. It is wrong to live in idleness, if we are able to work. Paul says, "If any would not work, neither should he eat."



CORINTH.

The unbelieving Jews were so enraged at seeing numbers become Christians, that Paul feared lest he should be beaten and imprisoned. God comforted him in a dream at night. He said to Paul, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." This encouraged Paul; so he stayed more than a year longer in Corinth, and went on teaching.

After this a new governor, named Gallio, came to Corinth. The Jews seized Paul and dragged him before the governor. "What has he done?" asked Gallio. The Jews answered, "He has been teaching us to worship God in a wrong way." Paul was just going to defend himself, when Gallio said to the Jews, "If this man had done anything wicked, I would have judged him; but as it is only a question of words, I will not hear you." Then he drove them away from the court. Upon this the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him even before the judgment seat; but Gallio "cared for none of these things."

About a month later, Paul took leave of the brethren, and sailed for Syria. He wrote afterwards two long letters to the Christians in Corinth. He ended his second letter with

these words: "Brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you."

The history of Greece strikingly shows that no advancement in civilisation, no progress in science and learning, can of themselves render a nation truly virtuous and happy. The common people were despised; a large part of the population were slaves; several barbarous and cruel customs prevailed; many of the philosophers were addicted to disgusting vices, while such uncertainty and folly were mingled with their teachings as to prove most conclusively the need of a Divine revelation.

ITALY.

Italy is a long narrow peninsula, in the south of Europe. It is bounded on the north by Switzerland, on the east by the Adriatic, on the south and west by the Mediterranean. The form resembles a boot, the island of Sicily lying at the toe. The Alps curve round the northern part; the Apennines traverse the whole length of the peninsula. The sky is generally clear, and the climate temperate and pleasant. Grain, the olive and the vine, are the principal vegetable productions. Cattle are reared in large numbers.

History.—In very early times Italy was divided into a great many small states, often at war with one another. The Romans supposed that Rome was founded 753 B.C., but this is doubtful. All that is certain is that at some early period, it was founded on the banks of the Tiber, about 16 miles from the sea. It was first governed by a line of kings; about 510 B. C. it became a republic, and continued such till 31 B.C., when Augustus became Emperor.

In the time of Augustus the Roman Empire was the greatest the world ever saw. It extended from the Atlantic to the Euphrates, and from the Danube to the Libyan desert. The Mediterranean was a Roman lake. Other empires have exceeded it in territory and population, but there never has been a second empire which so united in itself all the cultivated nations of its time. Rome was situated in the centre of the central sea of the ancient world. From this point the world, known to the ancients in Europe, was conquered and controlled. It seems wonderful that one country should govern so many nations. This was done by placing Roman governors over these various kingdoms; the governors being sustained by a multitude of Roman soldiers. A net-work of roads extended from Rome to every part of the empire, like so many cords, binding the conquered world to the centre. Merchant ships covered the Mediterranean.

Rome.—Rome was then the greatest city in the world. The various generals who conquered other nations robbed them of their choicest treasures, and these were brought to Rome to decorate and enrich the capital. There were beautiful statues from Greece, obelisks and columns from Egypt, and a variety of curious and costly manufactures from Asia. Gold, silver and precious stones had been gathered from every part of the earth. The city was embellished with temples, many of them beautifully sculptured; there were also theatres, amphitheatres, baths, triumphal arches, and aqueducts. Augustus boasted that he had found Rome of brick and left it of marble.

Religion of the Greeks and Romans.—The old Aryans, when they lived together in Central Asia, worshipped the same gods. The Eastern Aryans, after coming to India, gradually gave up the Vedic gods, and adopted those of the Puranas. Eighteen centuries ago the Western Aryans retained several of the deities of their forefathers.

As already mentioned, Dyaus Pitar of the Vedas was the Zeus pater of the Greeks, and the Jupiter of the Romans. As Jupiter Pluvius, the rain god, he corresponded to Indra. Varuna corresponds to the Greek *Ouranos; Ushas* is the *Eos* of the Greeks, and the Aurora of the Latins. *Agni* is the Ignis of the Latins. Krishna and Apollo, Skanda and Mars, Yama and Pluto, Visvakarma and Vulcan, are other resemblances.

Jupiter was considered the greatest of the gods. He was said to hold his court on the top of Olympus, a high mountain in the north of Greece. When it thundered and lightened, the Greeks supposed that Jupiter were angry and was flinging his thunderbolts about. His bird was the eagle. Juno, called the queen of heaven, was said to be the sister and wife of Jupiter. She frequently upbraided her husband for his adulteries, and at one time deserted him. Her car was drawn by peacocks.

TEMPLE OF NEPTUNE.

JUPITER.

JUNO.

Neptune, the god of the sea, was represented with a trident, or fork with 3 teeth, in his hand, instead of a sceptre. He was supposed to be drawn in a chariot over the waves by sea horses. Pluto was represented as sitting, with a savage three-headed dog, called Cerberus by his side. Yama is also said to have two insatiable dogs with 4 heads, which guard the road to his abode. The dominions of Pluto were called Tartarus and Elysium. Tartarus was the place where the souls of the wicked were punished, and Elysium the place of happiness allotted to the good.

NEPTUNE.

PLUTO.

As Minerva was born from Jupiter's head, Juno wished to have a son of her own without her husband. She is said to have brought forth Vulcan by only smelling a certain plant. The Hindus have a similar fable, that Parvati formed Ganesa from the scurf of her body. Vulcan was the god of fire and smiths, the artificer of the gods. Juno hated Jupiter's concubines and his children by them. Jupiter, on account of her cruelty to Hercules, one of his sons, suspended her from heaven by a golden chain, tying a heavy anvil to her feet. Her son Vulcan released her, which made Jupiter so angry, that he kicked him down from heaven. He was 9 days in falling, and broke his leg, so that ever afterwards he was lame.

VULCAN.

MERCURY.

Mercury, the son of Jupiter and Maia, the messenger of the gods, was represented with winged sandals. He was the god of thieves, as Kali was the goddess of the thugs.

Apollo, son of Jupiter and Latona, was supposed to be the charioteer of the sun, which had 4 horses harnessed to it, and went round the earth every day. He was likewise the god of music and poetry. Diana, sister of Apollo, had charge of the moon, and was the goddess of hunting.

There were several other gods and goddesses. Every grove and mountain and stream had its nymph. Some of the emperors were deified during their lifetime. Indeed, in course of time the worship of the Emperors eclipsed all others. Multitudes of temples rose in their honour in all parts of the Roman world. The basest tyrants were enthroned as objects of religious worship. Divine honours were voted to the dead infant of Nero, 4 months old.

Some of the temples were built of marble, and were very beautiful. The ruins of a few are still standing. The picture represents a temple of Neptune in its present condition.

All religions were tolerated in Rome except Christianity. It was thought that the prosperity of a country depended upon the worship of the gods. Christians had no images and did not offer sacrifices; so they were regarded as atheists, men without any religion. Earthquakes, famine, and pestilence, were looked upon as calamities sent by the offended deities for the neglect of their worship. The execution of the Christians was supposed to be the best means of propitiating them. So in Tinnevelly, where numbers have become Christians, an outbreak of cholera is attributed to the anger of the demons at no longer being worshipped.

State of Society.—The supposed gods of the Greeks and Romans behaved very much like those of the Hindus. They quarrelled and fought with each other, and were guilty of all kinds of crime. "As is the god, so is the worshipper." Since Jupiter was notorious for adulteries, why might not a mortal give way to the same vice?

In Rome, luxurious eating was carried to the most disgusting excesses. Dishes were prepared of the brains of peacocks and the tongues of nightingales. To support such luxury, men asked for the government of provinces for the sole purpose of enriching themselves by extortion. It is estimated that there were sixty millions of slaves in the Roman Empire, passing from a childhood of degradation to a manhood of hardship, and to an old age of unpitied neglect. Only a little above the slaves stood the lower classes of free-born inhabitants. Despising a life of honest industry, they asked only for bread and the games of the circus. The love of cruel sports was carried to a terrible height. Sylla had made himself popular by exhibiting a combat when a hundred men fought with a hundred lions; Julius Cæsar presented a show where there fought 300 couples of gladiators; Trojan, one of the best of the Roman Emperors, put 10,000 men into the arena, who continued for 4 months to soak the sand with their blood.

It was hard to say which was the more abandoned—the multitude who adored divinities, the patrons of every crime, or the scholars who laughed at superstition, and perpetrated crimes worthy of a Mars or Jupiter.

Paul in Italy.

The Christian Church at Rome was probably founded by the "strangers of Rome" who were in Jerusalem on the day of Pentecost.[1] Paul had often purposed to visit Rome, but had as often been hindered.[2] To make up in part for this failure, he wrote from Corinth the present Epistle and sent it by Phebe, a servant of the Church at Cenchrea, the eastern port of Corinth. At last Paul was sent to Rome to be tried before Cæsar. The ship in which he sailed came to Puteoli, on the west coast of Italy, the great port of Rome, where corn ships unloaded their cargoes. The centurion allowed Paul to remain seven days with the Christians who were living there.[3]

From Puteoli Paul went to Rome by a famous highway, called the "Queen of Roads," with inns for travellers every twenty miles.

When the Christians at Rome heard of Paul's landing at Puteoli, several set out to meet him on the way. Some of them had seen him before in other countries. When he was at Corinth, he wrote a long letter to the Christians at Rome. Aquila and Priscilla were now again living in Rome, and very likely they would be among those who went to meet Paul.

Some came out to a place about 43 miles from Rome, called Appii Forum, and others to

[1] Acts ii. 10. [2] Rom. i. 13. [3] Acts xxviii. 13, 14.

a place, called THREE TAVERNS, 10 miles nearer Rome. They saw a little grey-headed old man, a chained prisoner, but they received him as an ambassador of Jesus Christ. Paul thanked God and took courage.[1]

At Rome the centurion delivered over the prisoners to the captain of the Emperor's body-guard, who allowed Paul to live by himself in his own hired house, in charge of a soldier to whom he was chained.[2] Paul first sought to make known the Gospel to the Jews in Rome, some of whom believed and some believed not. Afterwards he laboured among the Gentiles, no one forbidding him.[3] The church at Rome must have increased largely, for only a few years later great numbers of Christians were put to death by Nero. Converts were made even in the palace. During his confinement Paul wrote several of his epistles. He was comforted by the presence of several kind friends, as Luke, Timothy, and John Mark.

After two years' confinement at Rome, Paul was declared innocent and set free. When he left Rome, he visited the churches where he had first made known the Gospel. He may have gone to Spain.[4] In a letter to Titus, he wrote that he hoped to spend the winter in Macedonia;[5] but before it was over, he was arrested on a new charge, and sent back to Rome to stand a new trial.

Since Paul had been last in Rome more than half the city had been burnt down. It was generally thought that the cruel and wicked emperor Nero had given orders to his servants to set fire to the city in several places; but he laid the blame on the Christians who were now numerous. He ordered large numbers to be crucified; others were wrapt in the skins of wild beasts and torn by dogs; some were covered with pitch and set on fire at night to burn as torches in the emperor's gardens.

The second imprisonment of Paul was very severe. Now, too, he was almost alone. Luke only remained.[6] When Paul appeared before the blood-thirsty Nero, the murderer of his own mother, no man stood by him. It was dangerous for any one to help a Christian in those evil times. But Paul says that the Lord Jesus Christ stood by him, and strengthened him.

While Paul's trial was going on, he wrote a second letter to Timothy who had taken charge of the church at Ephesus. Timothy was like a dear son to Paul, and this letter is full of wise and loving counsels. He urged him not to be afraid of shame and suffering as a Christian, but to endure hardness as a good soldier of Jesus Christ.

Paul expected to be put to death; but he looked forward to it with peace and joy. He wrote to Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me on that day." Paul felt that the fight was nearly over now. *Unrighteous* judges would condemn him to a disgraceful death, but the *righteous* Judge would give him a crown of life. Paul adds, "Not to me alone, but unto all them also that love Him."[7]

Paul tells Timothy how greatly he desired to see him. He asked him to bring the cloak which he left at Troas to protect him from the damp of his prison and the cold of winter, also his books and parchments.[8]

We do not know whether Paul ever saw Timothy again. When an old man, about 70 years of age, Paul was led out beyond the gates of Rome to die. Luke, his faithful friend, was no doubt with him, and would cheer his weary march to the place of execution. Above all, the Lord Jesus Christ would be with him, so that when the axe was raised to sever his head from his body he could triumphantly exclaim, "O Death, where is thy sting! O grave, where is thy victory? Thanks be to God who giveth us the victory through Jesus Christ."

Eighteen hundred years have passed away, and Paul is enjoying unspeakable happiness in heaven. How much better is it to spend life like Paul in trying to do good, than to live a life of sin and ease! India needs men like Paul to carry the Gospel of salvation to its people, and turn them from dumb idols to the service of the living God. Will you take part in this noble work?

The crown of righteousness may be ours also. It is however a *prize* which must be won. There is a race set before us, which we must run. We must lay aside every thing that hinders us, and we must run with patience, looking unto Jesus. Thus enter upon the race, and so run that you may obtain.*

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[1] Acts xxviii. 15. [2] Acts xxviii. 16. [3] Acts xxviii. 17-31. [4] Rom. xv. 24. [5] Titus iii. 12. [6] 2 Tim. iv. 11. [7] 2 Tim. iv. 6-8. [8] 2 Tim iv. 13.

* For an account of Paul read the Acts of the Apostles. Some explanations will be found in the *Story of The First Missionary to Europe*, 8vo. 56 pp. 1½ as. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

The Future Religion of India.

The change in religion which has taken place in Europe will also happen in this country. A distinguished French Orientalist says that as India has already adopted the science and arts of Christian nations, so she will one day spontaneously embrace their faith.

India has adopted the science of Christian nations. No educated Hindu now believes in Mount Meru, in seas of ghi, wine, &c., or that eclipses are caused by asurs seeking to seize the sun and moon. The arts of Christian nations have also been accepted. Railways, the use of the electric telegraph, photographs, weaving by steam power, &c. have been introduced, and are freely employed. The Indian would be looked upon as an idiot who urged his countrymen to stick to the "national" conveyances of palanquins and bullock carts, and not travel by the "foreign" invention of railways.

Christianity is influencing and elevating Indian public opinion. For many centuries some Hindu temples had the most indecent sculptures, prostitutes took a prominent part in their religious services, without a voice being raised against them. The Penal Code punishes people who sell or expose obscene books, pictures, or statues; but permits such things in the name of religion. Some educated Hindus, through the spread of Christian light, are beginning to protest against such abominations. A woman, according to Hinduism, is denied religious instruction, and taught that she has simply to consider her husband as her god. Under Christian influence, female education is spreading, and the just rights of women, long denied, are beginning to be acknowledged, though not yet conceded.

The Brotherhood of Man, diametrically opposed to the caste system, is gradually commending itself, for its truth, justice, and tendency to promote the general happiness. There is now a greater desire than ever before to seek the common good, instead of selfishly consulting one's own ease and comfort.

Already Indian Christians exceed two millions in number, and they are increasing every year. One of the most eloquent speakers at the National Congresses is a Bengali Christian.

The Bible says, "The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens." It also contains many prophecies regarding the spread of Christianity. It was foretold of Jesus Christ, "His name shall endure for ever; men shall be blessed in Him, and all nations shall call Him blessed;" "His dominion is an everlasting dominion which shall not pass away;" "The isles shall wait for His law, and in His name shall the nations trust." These prophecies we see being fulfilled before our eyes.

The change of religion which took place in Europe, in spite of the strongest opposition of the Roman Government, will also happen in India. The temples of Vishnu and Siva will yet be as deserted as those of Jupiter and Minerva in Europe. The Eastern and Western Aryans will kneel at the same footstool, and offer the same grand old prayer, beginning, "Our Father which art in heaven." When this change will take place, we do not know. It took three centuries to overthrow heathenism in ancient Europe, and it may take as long in modern India. Light, however, is gradually spreading, and an Indian Luther may yet arise to bring about a rapid reformation.

The worst enemies of India are the educated Hindus, who seek by sophistry to defend erroneous beliefs because they are national. This promotes hypocrisy and disregard of truth among themselves, while it is a grievous wrong to their ignorant countrymen, tending to perpetuate the reign of error and superstition. The best friends of India are those who accept truth from any quarter, who act up to it in their lives, and seek to diffuse it among all around them. Reader, to which class do you belong? To be a consistent persevering member of the latter, you need divine strength. Deeply humbled on account of past falls, go to your heavenly Father, with the confession, "Father, I have sinned, and am no more worthy to be called Thy son." Take refuge in the Saviour, whom He has graciously provided, the Lord Jesus Christ. Seek to have your heart purified by the indwelling of God's Holy Spirit, and every day let your prayer be, "Hold Thou me up and I shall be safe." Thus you may be enabled to take part in the glorious work of turning your countrymen from "dumb idols to the living God."

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